PRESBYTERIES TRIALL:

OR

THE OCCASION, AND MOTIVES of Conversion to the Catholique Faith, of a Person of quality in Scotland.

TO WHICH IS SVBIOYNED,

A LITTLE TOVCH-STONE of the Presbyterian Covenant.

Beloved, beleeve not every Spirit: but prove the Spirits, if they be of God: because many false Prophets are gone out into the world. 1. Iohn 4. 1.

If thou seemest to thy self, to have been already sufficiently tossed; and wouldest make an end of these labours & paines: Follow the way of the Catholique Discipline, which hath proceeded from Christ himself, by his holy Apostles, even unto vs; and from hence, shall descend, and be conveyed to posterity. Aug. lib. de Vtilitate credendi, c. 8.

Truly, the Covenants and Leagues of Heretiques are Thornes clasping one another. Hier. in cap. 1. Nahum.

(S. P. W.)

Printed at Paris, anno 16[illegible]

Permissu Superiorum.

THE PREFACE TO THE CHRISTIAN and *well-diſpoſed* Reader.

COVRTEOVS READER,

Although all Chriſtians doe acknowledge, that, of all the affaires in this world, there is none of that importance vnto man, as the ſaving of his ſoule, and that Salvation cannot be obtaynd without the true Faith and Religion; yet manifeſt experience dayly sheweth, that many thowſands do carrie themſelvs ſo ſlouthfully in that moſt important affaire of Religion; as if it were a matter of the leaſt, or rather of no conſequence. For we ſee, that, in whatſoever Error or Hereſy (though never ſo monſtrous) men are bred for the moſt part they continew in the ſame; or els, according to the mutability of their Inconſtant Leaders, they paſſe after them, from one falshood, into

another; without making any further ſearch for the Truth. This is truly one of the greateſt miſeries, and the moſt deplorable follie of man; that he should be ſo ſlouthfull, and almoſt inſenſible, in theſe things, which concern his eternal Salvation; whereas he is ſo diligent & carefull, about his Temporall affaires, which are incomparably of leſſer moment. Neither is this negligence & follie proper only to the rude and ignorant; but it is alſo very ordinarie to many, who are neither fooles, nor vitious; but rather have good ſtore of worldly wiſdom, and of Moral vertues.

This then, being vndenyably the common Lethargie, of almoſt all thoſe, who live in the falſe Religions and ſects of perdition, wherewith the world is now peſtered: it is no ſmall favour, which they receive, who, by the divin mercy, are awakned out of that dead ſleep; and, being made to open their eys, do ſee their own danger; and ſeeing it, ſtrive, by all means, to free themſelvs of it, by ſeeking earneſtly, with imploring the divin aſſiſtance, the right way vnto eternal happineſſe. This favour God hath been pleaſed to vouchſafe lately, vnto diverſe Proteſtants, in Scotland, awakning them, by the great Confuſion and Diviſion (moſt ſenſible and Natural Marks of Falshood) that had falne vpon their Religion; and by the grievous Diſſenſions, that have been rageing a long time, amongſt their inconſtant Teachers. And amongſt others, he was pleaſed to graunt this favour vnto a certain honorable perſonnage, who

had been a very zealous Proteſtant, relying altogether vpon the Miniſters words: But, ſo ſoon as he ſaw their horrible contradictions & Diſſenſions, and that they condemned & accurſed, what themſelvs had before taught & practized; yea and furiouſly enforced others to follow them, and ſwear to all their Innovations, replenishing, in the mean time, the whole Nation with vnſpeakable miſeries & calamities; he thought it was not fitting, nor ſecure for him, to truſt any longer theſe Inconſtant Guides, in a iourney of ſuch importance; ſince he could not prudently truſt Guides, of ſuch qualities, in an earthly Voyage. Wherefore, being thus awakned, and not a ſtranger from good letters, he did ſet himſelf ſeriouſly to ſeek the Truth; chooſing the Divin Scriptures for his Rule, and the Holy Fathers for Interpreters of the ſame: by which means he conceived, that he ſhould attayn vnto the knowledge of the practice & beleef of the Primitive Church: which, by all ſides, is acknowledged, to have been the true Church. And ſo beginning his ſearch, with the Trial of the Innovations, which were lately introduced by the Presbyterians, he did not only ſoone find them, to be againſt the Scriptures & holy Fathers; but alſo he began to ſee a glimſe of the Truth of the Catholique Religion, which he had heard ſo often defamed by the Miniſters. For he clearly perceived, by pervſing eſpecially ſome peeces of S. Augnſtins works, and the Proteſtants Apologie, that the holy Fathers & Primitive Church beleeved di-

verſe points, which are condemned by Proteſtants, and are ſtill beleeved by Catholiques; whereat he was not a little aſtonished: eſpecially, when he ſaw this acknowledged by the chief Divines of the late English Church, which pretended, above all others, to be moſt conformable vnto the primitive times: whoſe Teſtimonies are diligently collected by M. Breirly, in the forementioned Apologie.

Having then thus ſeen the great deformity of the Scottish Presbyteian Kirk, which is ſo monſtrouſly different from the Primitive; and the great prevarication of the late English Church; he remained, for ſome time, in great perplexity of mind, not being able of himſelf, to overcome ſome difficulties & preiudices, which had been a long time beaten into his eares, againſt the Catholique Religion: Till at length, falling into the acquentance of a Roman Catholique, whom he perceived to be ſomewhat verſed in theſe queſtions; he was pleaſed, to vnfold his mind to him; and after diverſe conferences, received not only full ſatisfaction of his doubts; but alſo was inſtructed in the chief principles, and immoveable grounds, of the Catholique faith: whereby, he ſaw alſo the ſandy groundsof the Proteſtant Religion. Being therefore in end fully reſolved, to enter into the boſome of the holy Catholique Church; he deſired, the ſaid Catholique would be pleaſed firſt, to draw vp in ſome few sheets, the Occaſion & Motives of his Converſion; to the end, that, having theſe papers by him, he might be more able to give

ſatisfaction to others, who might enquire of him, the reaſons of his change. Which was done accordingly, with intention only that it might ſerve for his private vſe. But ſome other zealous Catholiques, coming thereafter to the ſight of theſe papers, were of opinion, that they might prove profitable to others; if the ſame Methode being obſerved, the matters there touched, were a little more enlarged, and then published. And therefore they ioyntly deſired, the ſaid Catholique would be pleaſed, to vndertake that labour; giving him good hopes, that, not only the new Converted Catholiques would be thereby confirmed; but alſo, others, who were ſeeking the Truth, might be helped and aſſiſted; beſides ſome other goods, which they thought might redound from it. In obedience to whoſe Deſires, this labour was vndertaken, by him; & now it is his earneſt wish, that it may anſwer their expectation, albeit perhaps, for that end, ſome more time had been requiſite.

Thus, Courteous Reader, thou haſt heard the occaſion of writing this book: Now, thou maiſt be pleaſed, to ſee a little the Model and Methode of it. In the firſt place, are ſet down the Occaſions of that Honorable new Converts doubts, concerning the Truth of the Proteſtant Religion; ſuch as are the Miniſters Inconſtancy in Doctrin & Diſciplin, their great Diſſenſions and Diviſions, Their Tyrannizing over mens Conſciences, Their Contradicting their own Principles &c. In which matters, ſome late hiſtories or paſſages are interlaced, without

expreſſing the names of perſons therein concerned; becauſe that was not neceſſary, ſince the things here touched are publique, late, & fresh in all mens knowledge and Memories, within the Countrey; and the perſons alſo well enough known: Neither is it the digrace of any mens perſons, which S. Hierom calls the Machines of Heretiques, but the correction of their Errors, which is here intended. After the occaſion of the doubts is shewed, in ſome few chapters; then followeth the Triall of the laſt pretended Presbyterian Reformation, in the principal points thereof: as its condemning of Epiſcopacy, the abolishing the hymne of Glory to the Father, &c. the denying the Apoſtolical authority of the Apoſtles Creed; neglecting to ſay our Lords Prayer, &c. In all which points, the Presbyterians are found to go againſt the word of God, & the Primitive Church; the former doctrines & practiſes of many among themſelvs; againſt their firſt Reformers, and many learned Proteſtants: So that this laſt pretended Reformation is shewed, to be nothing, but a reall Deformation, deſtroying, not only the Apoſtolique office & government, eſtabliſhed by Chriſt, in his Church: but alſo the two chief Pillars, or heads of the Chriſtian Religion: to witt our Lords Prayer, and the Apoſtles Creed. Then followeth the Trial of the firſt pretended Reformation, which is alſo shewed, to have deſtroyed in effect, the other two chief Pillars of Chriſtianity: to witt, the Divine Commandments, and Holy Sacraments: and to ha-

Hier. Apolog. 3. cont. Ruffin. c. 11.

ve brought in a moſt Erroneous doctrin of Iuſtification by Faith only; expreſly againſt the Scriptures & holy Fathers. So that theſe two pretended Reformations are shown, to have made vp, between them, the hideous work of Deſolation. After this, the whole Proteſtant Church, by the vndenyable principle of the perpetuity of Chriſts Church, is proved, not to be the true Church of Chriſt: And by the ſame vndenyable principle, the Church in Communion with the Sea of Rome, and she alone, is demonſtrated, to be the true Catholique Church of Chriſt, and to have, in all ages, ſtill continued in the ſame doctrin, which she received from Chriſt & his Apoſtles; notwithſtanding the calumnies of Heretiques. Then laſtly, the ſame truth is proved by the Marks, whereby the true Church is clearly deſigned in the Scriptures; as by her Vnity, Sanctity, Vniverſality, & Apoſtolical Succeſſion: by which marks, the holy Fathers alſo did prove the true Church, in their times. To which is ſubioyned a brief Examination of the Preſbyterian Covenant, or Confeſſion of Faith; which, although it was much Idolatrized of late, is shewed to be nothing, but a Denyall and Abiuration of the holy Faith, with many execrations and blaſphemies, againſt it. This briefly (Courteous Reader) is the Scope and Methode of the enſuing Treatiſes, which, the Author thereof earneſtly wiſhes, may tend to thy profit: That, if thou be a new Converted Catholique, thou mayſt be cõfirmed thereby, in thy holy Faith: If one, who

after many toſſings in Errors, art ſeeking the Truth; thou mayſt be aſſiſted to find it, where only it can be found: if laſtly, thou be one who not through malice, but through negligence, or ignorance, adheres vnto Errors: thou mayſt be ſtirred vp, to try them, and to ſeek diligently the Truth, which is a work moſt worthy of thy paines. Neither is it ſo hard, as ſome do imagin to find the Truth: ſince God Almighty, according to his infinit goodneſſe & wiſdom, has prepared the way to heaven, ſo much the more certain & eaſy to be known, how much more Error and deceit in it, brings greater loſſe, with it: and therefore, he has promiſed ſo plain and direct a way vnto Eternal happineſſe, *that fooles may not erre by it.* Whence it is evident, if thou ſeekeſt this way with diligence, and after the right manner: thou mayſt have great confidence, by Gods grace, to attayn vnto it. But then, thou wilt ſeek it in the right way, [according to the advice of the glorious Doctor S. Auguſtin to his friend Honoratus] if thou doſt vſe fervent and frequent prayer, ſtriveſt to have peace and tranquillity of mind: if thou wilt hear that Church, which God hath eſtablished on earth, with ſo great authority, and which is called *Catholique*, both by her own, & by ſtrangers. For it is by Authority only, whereby men can come vnto the knowledge of Divin Truth: and there is no Authority equall vnto this, which began by Miracles, and is moſt famous for Multitudes of peoples and Nations: and therefore, if thou proceedeſt orderly: at this Autho-

Eſay 35. 8.

Aug de vtil. credē. 35 16.

rity thou oughteſt to begin, as the ſame holy Father affirmes. But, if thou contemneſt ſo great Authority, and only openeſt thy eares to the Enemies and Calumniators of ſo famous a Society; which has been alſo calumniated, by all the former heretiques, as well, as by theſe of this Age: thou canſt not be excuſed, neither canſt thou arrive vnto the poſſeſſion of ſolid Truth. Therefore, if thou be wiſe, follow the former advice of S. Auguſtin, who was ſo wiſe & ſo learned a Doctor, and who had ſuch great knowledge and experience in this affaire. And if thou wouldeſt take a ſhort and compendious way, to come vnto the Truth; Try only that one queſtion of the Church, according to the marks abovementioned, whereby it is clearly deſigned in Scripture: and thou wilt not only ſoone find, that they cannot agree to thy New, Inconſtant Church: but alſo, thou wilt quickly ſee, that they agree to the Catholique Church, which has ever endured, and againſt which, Hels gates, could never prevaile: and ſo, with the true Church, thou wilt find a l Truth: becauſe it is ever governed by the Spirit of Truth, and is the Pillar and ground of Truth. This is the right manner for thee, to attayn vnto the Truth, and to true Happ neſſe: To which, that God Almighty may direct and bring thee, ſhall be earneſtly deſired by thy welwisher.

F. W. S.

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APPROBATIO.

EGO infra ſcriptus, in Sacra Theologiæ Facultate Pariſienſi, Magiſter, Teſtor, librum hunc, quem diligenter Perlegi, cui Titulus eſt. *Presbyteries Triall: or the Occaſion, and Motives of Converſion to the Catholique Faith, of a Perſon of quality in Scotland*, Authore F. W. S. nihil prorſus continere, aut Catholicæ Fidei; aut Moribus Chriſtianis abſonum: Immo Doctrinam Sanam, & verè Euangelicam, in eo explicat & confirmat eruditus eiuſdem Author: necnon oppoſitos nonnullos Errores, maxime Nationem Scoticam hereticæ prauitate infeſtantes, non minus clare, quam ſolide refutat & refellit. Quod Chirographo meo ſignificaui, Pariſijs 25. Auguſti Anno 1656.

HEN. HOLDEN.

APPROBATIO.

NOS infra ſcripti, in Sacra Facultate Pariſienſi, Doctores Theologi, Perlegimus diligenter Librum, cuius inſcriptio eſt; *Presbyteries Triall; or the Occaſion, and Motives of Converſion to the Catholique Faith, of a perſon of quality, in Scotland* Authore D. F. W. S. In quo, non ſolum nihil occurrit Fidei Catholicæ aut bonis moribus aduerſum: ſed plurima reperimus docte, erudite, & clare propoſita, quæ ad Conuerſionem cùm omnium, tum præcipue iſtarum partium, Hereticorum conducere poſſunt, vt & ad Catholicorum Confirmationem. Quare, noſtro Iudicio dignißimus eſt, qui typis committatur. Datum Pariſijs, die 13. Nouembris. Anno Domini 1656.

ED. TIREL.

RI. NVGENT.

Ego idem ſentio,

Fr. IOANNES PONCIVS Ordinis S. Franciſci. S. Theologiæ Lector Iubilatus.

PRESBYTERIES TRIALL

CHAP. I.

That God by the confuſion of Errour, ſtirres vp many to ſeek the Truth.

SO great and admirable is the goodneſſe of God, that (as S. Auguſtin hath obſerved) he would not permit ſin to be in the world, vnleſſe he did draw good from it: And ſo infinit is his power ioyn'd with that goodneſſe, that from the worſt, and moſt wicked actions, he can, and doth extract the greateſt goods. Ioſeph did acknowledge in himſelf the experience of this truth, when he ſaid to his brethren, who had vnnaturally ſold him: *you thought euil againſt me, but God hath turn'd it vnto good, that he might exalt me, as you ſee this day, and preſerue much people.* But this truth

Aug. in Enchirid. c. 27. & 100.

Geneſ. 50. ver. 20.

is more admirably ſeen in that moſt horrible crime of the Iewes, of crucifying the Lord of glory; out of which God did extract the greateſt of all goods; to wit the Exaltation of Chriſt, and the Redemption of mankind.

Since then that Hereſy is confeſſed by all Chriſtians, not only to be evill, but one of the greateſt evils, as being the corruption of a moſt excellent good, to witt the divine faith: Gods goodneſſe would never permitt it to ariſe, and for a tyme to continue againſt the true faith, & the holy Church; vnleſſe he cowld and did make it tend to the good of both. S. Paul toucheth this matter, when he ſaith to the Corinthians: *Hereſies muſt be, that they which are approoved may be made manifeſt among you.* That they muſt be; proceeds, by the permiſſion of God, from the vickedneſſe, and free choiſe of man, and from the malice of the Devill, whom our Saviour calls the Enemy, who ſowes tares in the field, where he had ſowen the good ſeed. That Hereſies are turn'd into good, proceeds from the goodneſſe, and ſpecial providence of God, who of evil worketh good; as he doth here, making hereſies tend to the manifeſtation of thoſe, who are approved, and conſtant in the faith.

1. Cor. 11. 19.

Math. 13. 28.

But the providence and goodneſſe of God is ſpecially wonderfull in this matter, that he doth not only draw good from Hereſy; but alſo he makes it, againſt its owne nature & intent, to ſerve for the further manifeſtation of the truth: and he turn's allthe plots and cunning deſign's of

the Authours and Promoovers of falshood; to the ruine and confusion both of it, and of themselves; and to the exaltation, of that, whereof they intended so eagerly the destruction. This was evident of old in the Arrians; who vsed all slight and might to obscure, and extinguish, the great mystery of the holy Trinity. But it did never shyne so brightly, neither was it so fully discussed, & clearly vnderstood, till the Arrians begun to bark against it, as S. Augustin speaks. So that by the manyfold grace of our Saviour, that, which the Enemy intends for hurt, & destruction; God turn's into help, and advantage. *Aug. in psal. 54.*

These things, for the most part, are now (by the goodnesse of God) become very evident in the Scottish Covenant, and Presbytery, which prospered so much for a time: and yet at leuth are come to nought, notwithstanding all the wise & deepe plots that were so subtilly deuised for the standing and aduancing of them: And notwithstanding the great power of Armies, which did raise, and vphold them in these Nations: And by which they should in a Martial, rather then Apostolique manner haue been propagated troughout the world, as the Ministers, & some others fondly imagined, but more foolishly bragged. The great Covenanters also haue been much disappoynted, and come short of their design's. There was nothing, wherein they so much gloryed, as in their prosperity, and in the ruine, which fell vpon all their oppossers; whereby they avowed publi-

quely and frequently, that their cauſe was clearly owned by Heauen. All their diſcourſes, and ſermons, were nothing but Panegyriques of that great ingyring light (as they tearm'd it) which God had made shyne to them, above all other Nations. They did bragge not a litle, that they were Gods Covenanted people, and he their Covenanting God, which high priuiledge no nation elſe could claime. Their wiſdome in their counſels, & diligence in executions, were highly eſteem'd, and much cry'd vp by many. There ſeem'd nothing in humane prudence fitting for the advancment of their cauſe, but they try'd it: And nothing could appeare a croſſe, and hinderance to their deſigns, but they provyded for it. And yet notwithſtanding all theſe pretended priuiledges, exploits, and diligences: the Covenanting Presbyterians haue been brought to confuſion, their proſperity ſo much bragged of, hath quickly turn'd into adverſity, and their ſelf conceated wiſdome, hath now appear'd to all men to be manifeſt folly. For God, *who takes the wiſe, in their own craftineſſe: and diſſipats the counſels of the froward*, as it is in Iob, hath made that witty or crafty courſe, which they took, for their own ſtanding; tend to their ruine: and hath cauſed their fall to proceed from thoſe, whom they leaſt, or in nowiſe ſuſpected: that is from their own Covenanting, and Leagued Brethren, whom they had of purpoſe raiſed, and vpholden, to be a prop to themſelues, and a ruin to their Enemies. And now is verifyed in them

Iob. 5. v. 13.

that, which S. Paul foretold, should befall to all false Teachers, and Seducers. *They shall not long prevaile, for their folly shall be made manifest to all men.* Yea, it hath not only pleased God to bring the Covenant and Presbytery to such a stay, and to frustrate the designs of their Promoters; but he, who drawes good out of evil, hath drawen this good from them, amidst the many deplorable evils, which they haue directly brought vpon this Nation: That many, who were not sensible of the great errour, wherein they were lying, haue been awakned (as it were) out of a dead sleep, by the huge confusion of the Covenant and Presbytery, and so, seeing their own danger, haue been stirred vp to search for the truth, and to see the day of God, as S. Augustin speaks. Amongst which number his vnspeakable goodnesse hath been pleased to make me one, who by all apparance, would haue liv'd and dyed in a grosse security of the religion, wherein I was bred: if the Covenant & Presbytery, by their confusions, changes, and violence had not furiously endeavoured to dispossesse me of many points, which I formerly beleev'd (as I was taught) for vndoubted truths: and by that means pressed me to make an earnest search to informe my self of the true grounds of these alterations, and to find some setled ground, whereon I might safely rely, for the Salvation of my soule, and not be tossed to an fro, with every wind of doctrine, in the wickednesse of men, and circumventi on oferrour.

1. Thessalon. 3. 9.

Multi vt diem Dei videant per haereticos è somno excitantur Aug. lib. de vera religi. c. 8.

Whilſt there was nothing, but ſome little jarres betwixt the Biſhops and a few Miniſters, for conformity to the 5. articles of Perth: which concerned kneeling at Communion, privat Baptiſme, Confirmation of children, obſervation of Chriſtmaſſe, and of ſome few feſtival dayes; I was never moved to doubt of the religion publiquely profeſſed. For theſe diſſenſions were not, (as I conceaved) in ſubſtantial points: neither was the manner of them very vehement and rigorous, by reaſon of the Biſhops temper, who did not vrge theſe things violently, though eſtabliſh'd both by Eccleſiaſtical and Civil lawes. Beſid's the Miniſters who oppos'd them were but few, and not conſiderable, either for learning or prudence, in regard of thoſe, who were of a contrary iudgement. All this time, I liv'd in a deepe ſecurity, in an implicit faith of the Church of of Scotland, and its doctrine; imagining that it was the very ſame, which was taught by Chriſt, and his Apoſtles. But ſo ſoone as that great ſtorme of the Covenant did ariſe, none got leave to ſleep any longer at reſt, in that barke: all were awakned by theſe unskilfull Mariners, to whom we had rashly truſted our ſoules: who fell at ſuch oddes and diſſenſions amongſt themſelv's, that hardly ever ſuch confuſion and noiſe was heard or ſeen: every one of them contradicting, condemning and accurſing another, and making ſuch factions, that they ſeem'd to thirſt after nothing but blood, with which they may be ſufficiently glutted, ſince they begun. This

tempeſt and confuſion hath brought ſuch ship-wracke vpon the Church (to ſpeak nothing of the miſeries of the Countrey) that many of ſound iudgement, ſeing the danger, haue been mov'd to abandon that confus'd and ſinking veſſell, and putt themſelv's in one more ſolidly built, and govern'd by more ſober, wiſe, and diſcreet Pilots.

This confuſion was the occaſion of my firſt doubt, which made me begin to examin the particular points of theſe new diſſenſſions; and to try the ground, whereon our religion, ſo eaſily ſhaken, was weakly founded. And finding, that all was built vpon the ſand, I made there after a diligent ſearch, to find out that true religion, and holy Church, which Chriſt the wiſe Maſterbuilder had promiſed in the Scriptures, to build vpon a Rocke, which could not be ſhaken; neither by the deceits of men, nor by the power & malice of the Devil.

Having then after a ſerious, equitable and zealous ſearch of the truth, found it by Gods grace, to be, where the Miniſters clamours, and my education made me leaſt ſuſpect it was: And therefore being to abandon that religion, and particular new, inconſtant confus'd Church, wherein I was bred; and to incorporat my ſelf into the vniuerſal, ancient, perpetual and invariable Church, protected alway's from heaven, againſt the gates of Hell; I thought fitting to recollect the occaſion and reaſons of my happy change: both for the contentment of my own mind, that I may briefly ſee, what I have

long and diligently ſought after; and for the ſatisfaction of others, who perhaps may imagine I had done rashly, deſiring earneſtly God may be glorifyed in both.

The reaſons, which mov'd me to think ſtrange of our religion, were theſe following, all which I ſaw with my eyes. 1. The Miniſters Inconſtancy in Doctrine. 2. Their Diſſenſions; 3. Their contradicting their owne Principales. 4. Their Cruelty over mens conſciences. 5. Diſobedience to Civil Magiſtrats, with a shew of Godlineſſe, without any effect or truth of it.

CHAP. II.

Of the Miniſters Inconſtancy; and of the Alterations made by the late Presbyterian Reformation.

THERE is hardly any thing that makes people to ſtumble more at religion, then the often changing of it: and nothing makes them more apprehenſive of their Paſtours falshood, then their levity and inconſtancy in their doctrines and practiſes. For how can people think that religion true and ſolid, which they ſee is never conſtant, but is alway's changing like the Moone? And how can they but ſuſpect their Paſtours to be falſe prophets, whom they heare at diverſe times teaching them contrary doctrines? For it's evident by the light of reaſon, that ſuch lighsneſſe and inconſtancy, eſpecially,

when it is accompayn'd with a proper condemnation of their own former doctrines and practises, is a reall open confession of their former errours, if not of formal deceit's. And therefore it shewes them to be either deceitfull, or at least blind Guides, to neither of which, can people either prudently or safely intrust, their soules. If such wandering and erring Guides, after some experience had of them, would not be followed nor trusted in earthly voyages: How much lesse are these to be followed or trusted in our voyage to heaven, which is of greater concernment?

As lightnesse and inconstancy are farre from the office of true Apostles, so they are alwayes proper to false Teachers and Prophets. S. Paul writing to the Corinthians freeth himself, and other true pastours from such imputations. *Did I use,* saith he, *lightnesse? or was my preaching It is; and it is not: for the son of God Iesus Christ, who was preached by vs among you, by me, and Sylvanus, and Timothee, was not: It is, and it is not, but. It is was in him.* But vpon the other part the same S. Paul writing to Timothee, shewes that all false Teachers are light and incõstant. *Evil men,* saith he, *and seducers prosper to the worse: erring & driving into errour.* This is the worst & most deplorable kinde of inconstancy, which proceeds from evil to worse: which is too evident in the Presbyterians, who haue abrogated condemned and deformed many things, which their first Reformers had left vntouched, allowed and practised, as shall be presently seen. For

2. Cor. 1. ch. v. 17. & seq.

2. Timoth. 3.

vnder vaine imagination of a new Reformation, they haue gone further from the truth; and vnder pretext of attayning greater purity, they haue plung'd themselves more deeply into the puddle of errour.

First then, they changed the governement of the Church by Bishops which had continued a good time, and was established both by Civil and Ecclesiastique lawes: yea, they did not only change and abrogate the governement of Bishops; but they condemned also their very office as vnlawfull and Antichristian; and forced others to swear and subscribe to their sentence. And in place of Episcopacy, they brought in a parity of Ministers, and a forme of discipline, which they call Presbytery: Declaring that this was the only governement conforme to the word of God, and which Christ had ordain'd for his Church: to which sentence also all behoved to sweare, And therefore, to the two marks of the Church, ordinarly assign'd by Protestants, the Presbyterians ioyn'd their discipline as the third: whereby they declared, that all Protestant Churches, which wanted this governement, were not true, or at least pure Churches of Christ. So that, they made their Presbyterian discipline, a substantial point of doctrine; the contrary whereof was taught, believed, and practised in the Bishops time in the Isle of Britaine, and in all places, where the Lutheran Protestants lives. And what ever was the practise of the French Calvinists, yet they did not definitiu'ly declare the office of Bishop

to be Antichriſtian; but kept ſociety with theſe Proteſtant Churches, where Epiſcopal governement was eſtabliſhed, and wrote moſt reſpectiv'ly vnto the Bishops themſelves: as may be ſeen in the Survey of the new diſcipline.

Secondly. After the change and abolition of the old governement of the Church: They proceeded next to abolish all ſett prayers, all the orders and directions, which were ordain'd by I. Knox, the firſt Fundatour or Reformer of this Church, for adminiſtration of the Sacraments, and of Mariage: yea all ſett formes of prayer were diſallowed, and cancelled, vpon pretext that they nourished tepidity, and ſmoothered the fervour of the Spirit, according to which, all perſons were ordain'd to pray; albeit oftentymes it prov'd the Spirit of giddineſſe: as appear'd by their frequent Tautologies and bablings. But it had not been ſo much matter for abrogating Mr Knox his prayers, if they had not been too bold with the moſt excellent of all prayers, made by our B. Saviour himſelf, and recommended by him to all Chriſtians. For although the Miniſters were accuſtomed before, to end their imperfect prayers, as they ſpoke, in that moſt perfect forme of prayer, made by Chriſt, which was alſo the practiſe of their firſt Reformers, as may be ſeen in Knox Chronicle, at the concluſion of the prayer for a benediction to the Superintendent: yet it was left off any more to be ſaid by theſe new Presbyterian Reformers: & the reſt of the brethren thought it moſt ſecure for their own

Knox chron. p. 288.

own ſtanding to follow their Leaders. Albeit they cashiered all other ſett prayers, yet they might have excepted this, both for the excellenty of it, and the dignity of the Authour. They indeed ſpoke nothing publickely and directly againſt it; till one of their prime Apoſtles did not ſtick to call the frequent vſe of it, moſt irreverently, a Papiſtical charme.

Thirdly they changed not only the prayers, but alſo the manner of ſinging pſalmes; for they tooke away and abolished the hymne of Glory to the Father and to the Son &c. with which the Pſalme was ordinarly concluded, according to the cuſtome, which was kept from the beginning of the Reformation. This was not done by any formal act but (as a Miniſter ſpoke) by a deſuetude of the principal Covenanters, whoſe example the reſt of the Miniſters followed. But there was one thing which hapned in this matter not vnworthy of remark, and is very famous throughout the countrey: For whilſt the people of a Parish, in Anguſe, were ſinging at the concluſion of a pſalme, *Glory to the Father and to the Son &c.* as not knowing of the new alterations; they were preſently interrupted by their Miniſter, who cry'd aloud *No more Glory to the Father, No more Glory* &c. which accident rendred the Presbyterians very ridiculous to the old Proteſtants.

Fourthly, they proceeded further, and ſtrook at the roote of the Chriſtian faith, to witt the Apoſtles Creed, denying it to be Apoſtolicall: The contrairy whereof we was taught in our

yonger yeares, as was believed troughout the whole Christian world. And after they had thus denyed the letter, and authority of it, they proceeded next to corrupt the sense of that Article *He descended into hell*, as we shall see shortly. Their inconstancy and changes may be instanced, in diverse other points and practises, as in their taking the Communion sitting, and condemning kneeling as vnlawfull. Their deuiding of the bread among themselues, wherein they place no small purity of their religion, and not taking it out of the Ministers hand, as the custome was before. Their condemning private Cómunion and private Baptisme, although administrated vpon extream necessity; which I found to be pernicious errours, especially in so far, as concern's Baptisme. Their condemning as superstitious, the religious observation of Christmasse, and of all other festival dayes &c. All which are not only contrary to the doctrine of the most famous Protestant Churches abroad, but also were contrary to the doctrine, lawes & practises of this Church at home. By which inconstancy of the Ministers, and the alterations made by thé; the people was not only miserably tossed to and fro, and carried about with violent winds of new doctrines: but also they knew not what to believe, and almost loos'd all belief, since they saw, that many points, which they believ'd before, being taught them by their own Pastours, were now condemned by the same Pastours, who are very like vnto these whom the Apostle S. Iude calls *wandering starres*.

Hauing thought seriously vpon these things, I made this reflection with my self. How can this Scottish Church, which changeth like the Moone, and is as vnstedfast as the wind: be the true Church of Christ, which must be firme and stedfast as a rocke? How can these Ministers, who drawes, yea driwes the people into such varieties of faith, be the true Apostles of Christ; seing they were established (as S. Paul testifies) to conserve the people into the Vnity of Faith? They must be false Pastours, who do tosse the people to and fro with the inconstant winds of their new doctrines: since true Pastours were ordain'd by Christ to keep the people into the constant profession of the old doctrin, which was once delivered, and generally professed throughout the world, and to preserve them from such tossings. As the scripture sheweth that inconstancy and lightnesse, belongs to false Teachers; so I found that the holy Fathers did observe it by experience. S. Ireneus saith: *They delight to find out, every day some new thing. Let vs now see their inconstant doctrin. &c.* But S. Hiero. most pithily describs their humour. *The feet* (saith he) *of those who erre, are alway's wavering, neither are the footsteps sure, which are against the truth: but they run here and there, and are caried about with euery wind of new doctrin, whilst they passe from one falshood, into another falshood.* Therefore seeing the great inconstancy, and changes of the Scottish Church: I desired to find out a more constant, and skifull Guide to rely vpon, to lead me vnto the kingdome of heauen.

Ephes. 4. 11. 14.

Iren. l. 1. *c.* 18 *&* *c.* 5.

Hier. in cap. 16. *Ezech.*

CHAP. III.

Of the Ministers Dissensions and Divisions.

AS the Inconstancy of a Church in faith and doctrine, gives iust occasion to many, of doubting and stumbling at it's religion; so Dissensions and Divisions, which necessarly flow from such Inconstancy, are no lesse, but rather more sensible evils, and gives greater and more vniuersal scandals. For there are many, who would take no notice of Inconstancy; and yet are awakned by the confusion, that ever attends Dissension and Division.

It's evident by the light of reason, that nothing becomes more the house of God, then vnity and order: and that confusion and dissension, are only fitting for Babel, or the house of the Devil: and as Vnity tends to preservation, so Dissension hastens to destruction. Therefore our B. Saviour being to found his Church, which was to be a heavenly house vpon earth, of admirable order, and to stand for ever; did pray most earnestly for the Vnity of it, by which he knew it would be both beautifyed and conserved. Yea, he sheweth, that by the admirable Vnity of his Church; the world should know, that he was sent from heaven, and be made to believe in him. Therefore these Churches, which haue no Vnity, but are torne by Dissensions and Divisions: cannot be the true Church of Christ, neither can they long laste. As Vnity doth de-

S. Ihn ch. 17. Ibid. ver. 21. 23.

signe, beautifie, and conserve the true Church; so Dissension points out, deformes, and ever at lenth destroies all false Churches. Our Saviour saith: *Every kingdome divided against it self, shall be made desolate.* And S. Paul: *If yow bite and eate one an other; take heede you be not consumed one of an other.* And that this division and destruction befalls to all false Churches: Luther himself doth testifie. *A kingdome,* saith he *divided in it self, cannot stand: neither did Heretiques at any tyme perish by force or art, but by their owne mutuall dissensions: neither doth Christ our Lord fight against them by other armes, then by sending among them the Spirit of giddinesse and dissension.*

Luke 11. 17. Gal. 5. 15. Luth. tom. 3. wit. in psal. 5. fol. 166.

Now, what miserable dissensions have happened these yeares bypast, into the Church of Scotland, by which it hath been much deformed, and a considerable part of it destroyed; are knowen far and neare, at home and abroad. For these dissentious haue been, for matter, manner, and the miserable effects that have flowed from them, very remarkable. The matter of them concern'd no lesse points, then the Governement of the Church established by Christ, the authority of the Apostles Creed, the vse of the Sacraments, of private Baptisme and Communion, the vse of our Lords prayer, and of Glory to the Father, the keeping of holy dayes, and the rest of the articles of Perth, the Covenant it self, the Headespring of all Dissensions, and the authority of the Civil Magistrate &c. But the forme and manner of these dissensions,

ſions, hath overcome the matter: for it hath been ſo great, and confus'd, that it turned the eyes of all the world, to looke vpon that ſtrange and bloody Theater, which was thereby erected in great Britaine, and to take ſpecial notice of the diverſe repreſentations made vpon it. All hath been done on each ſide, that tongues and hands could do, to defame and deſtroy one an other. Three famous Kingdomes have been thereby miſerably embroyl'd, in ſhedding their owne blood, and brought to horrible confuſion. And beſids the alterations, that have happened in the State: theſe Diſſenſions haue made great deſolation and deſtruction in the Church. For the Presbyterians, by their ſtrong aſſaults, have deſtroyed the late English Epiſcopal Church, which was eſteem'd ſo glorious: and the Independents againe, who ſprung vp from the Presbyterians, have by their ſtrong oppoſitions to Presbytery, much weakned it, and taken the power of ſtinging from that *ſnake*, as the Chriſtian Moderatour calls it. *Chriſt. Mod. pag. 75.*

Moreover, the Presbyterians, ſo ſoone as they had perfected their work of deſtroying the Church of the old Proteſtants: fell preſently into Diſſenſions among themſelves, which were attended by Diviſiõs, whereby they are now cut into ſmall pieces. The firſt Diſſenſion appeared, when ſome of the moſt able Miniſters among them, oppoſed the vnexpected reformation; that is, the abolishing of the hymne of *Glory to the Father*, and takeing away the vſe of our

Lords prayer, and ſuch other innovations: for which oppoſition, covered with other pretexts, theſe Miniſters were depoſed. Then, in the laſt Nationall Aſſembly, at S. Andrew's, in the yeare 1651. there appear'd a new ſect, which, of Presbyterian Proteſtants, became Presbyterian Proteſtatours; proteſting againſt the Authority of that aſſembly. This Proteſtation hath made great diviſion amongſt them; ſo, that the two factions will hardly ſit together in Synods; but keeps their conventions apart. Diverſe bitter invectiues have paſt ſince that time, betwixt theſe two parties: but the Civil power is ſo ſtrong, and provident, that it keeps them from biting one another. Now lately againe, new diviſions have riſen. For ſome of the chief Proteſtatours, have abandonned altogether Preſbyt'ry and Covenant, as humane inventions (although before, they preached and cryed them vp, as divine and cleare truths) and have rendered themſelves Independents. And ſome of theſe, after a little pauſe in Independency, that they may attayne yet to a greater purity, which they imagin doth conſiſt in going further from Popery, are become Anabaptiſts.

But among all theſe Changelings, there are two Miniſters in the North moſt famous; becauſe one of them was eſteemed very learned, and both of them were very zealous Covenanting Presbyterians, who by word and work, violently forced others to be like to themſelves. They commonly ſtyl'd the Independents, erronious Sectarians, periur'd perſons, and Cove-

nant-breakers. Any word ſpoke againſt the Covenant or Presbytery, was called by them horrible blaſphemy. And yet, ſhortly after the Independents became Maiſters, they begun to extoll highly a new light, that had appeared vnto them; and on a ſuddaine they quitted both Covenant and Presbytery, as humane inventions, and became Independents. This change ſo vnexpected, was the cauſe of much admiration to many, and of many obiervations; but this, which I heard a friend make, before ſome company, ſeem'd to me moſt remarkable. Either (ſaid he) theſe Miniſters were ignorant, before their chāge, of the falshood, which they now acknowledge in the Covenant and Presbytery; or they were not ignorant, but knew the falshood of thē? If they whereignorant: Then they were ſcarcely worthy to be Miniſters, much leſſe to be eſteemed of ſo great learning, as one of them was reputed heretofore, and both are now declared to be, by their new preferments to the higheſt places of dignity and learning, that can be had in a Colledge or an Vniverſity. Were theſe men Maiſters in Iſrael, and yet vere ignorant of a queſtion, that had been ſo long in agitation, for which there had been ſo much trouble and bloodshed? Did they not know ſo much; as what Governement Chriſt had eſtabliſhed in his Church? If they were ignorant of the falshood, which they now acknowledge to be in the Covenant and Presbytery: Then in the time of their ignorance, they could have no cleare and certaine knowledge of the

truth of them How then could they be ſo vn-reaſonable, as to preach and cry vp theſe shings as divin truths, and cleare engyring lights? Yea how could they be ſo vn-Chriſtianly cruel, as to perſecute and force others, making them ſwear theſe things to be divin truths, whereof themſelves had no certaine knowledge, and which now they condemne as groſſe falshoods, and humane inventions. Our Saviour ſaith: *If the blind lead the blind: both shall fall into the ditch.* Theſe men did not only blindly lead, but they did alſo furiouſly drive, both the ſeeing and the blind into the ditch. If it be ſaid that they were not ignorant: but knew well enough the falshood of the Presbyterian Covenanting way, which they followed, and yeelded to the times, for ſome wordly reſpects: Then they fall into a worſe inconveniency, then before. For by, that means, they would be guilty of moſt deepe and damnable hypocriſy; ſince they had not only profeſſed and practized ſuch things, as were directly againſt their owne conſcience, but alſo forced many others to doe the ſame, with oathes againſt their conſciences. Thus he. For my part, I do not know, how to free theſe Miniſters, of one of theſe imputations. And many thinks it probable, that this new light would never have clear'd the eyes of their minds; if the light of ſome temporall intereſt had not firſt illuminated the eyes of their bodies.

Matth. 15. 14.

Shortly after this ſeparation, there aroſe ſcandalous diſſenſions, betwixt an old Apoſtle of the Covenaut, and one of theſe new Indepen-

dents; who had agreed before like Simeon and Levi to do hurt. For neare the ſpace of a yeare, their ſermons, preached in the ſame Church, were nothing, but continual contradictions, railings and ſcoffings at one another. What was ſaid by the one in the fore noone, was cõtrould out of the ſame pulpit, by the other in the after-noone. The Presbyterian did bend all his wits to prove, that Presbytery was *iure divino*. And the new convert, would neither have it, to be good nor expedient *iure humano*. Yea ſometymes they would chooſe the ſame text, and in the ſame Church, before the ſame Auditory; they would with contentious zeal deduce contradictory concluſions. As out of this text: *Holyneſſe becometh thy houſe, O Lord*, the new Independent did amply inferre, that none ought to be acknowledged members of the Church, except thoſe, who were viſible ſaints, And from the ſame text the old Presbyterian, did ſtrive to shew, that, in the Church, there was both chaffe and wheate, the evill mixed with the good. Some of the people tooke great ſcandall, and others, eſpecially the old Epiſcopal Proteſtants, made good ſport of theſe diſſenſions. And although, by interceſſion of ſome friends, an agreement was made at laſt, betwixt theſe two Miniſters, to make them abſtaine from their publique, and ſcandalous contradictions; yet, that concord did not laſte long, their inward fire did shortly burſt forth. For one day, after Sermon, the Independent inviting the people to his Communion, which he was to give the next Sunday:

Pſal. 93. v. 5.

he was publickly interrupted by the Presbyterian, who accused him of Apostasy from the Covenant and Presbytery, and straitly charged the people to receive no Communion from him: And with this confusion the meeting ended; but the Ministers bauling continued a space thereafter. The event did shew, that the Presbyterian got the better of this conflict: for the other did not appeare at the day appoynted, to give the Communion, as he had promised. Yet, the fulnesse of the Presbyterians victory was much diminished, by reason, the others place was supplyed by his Colleague, who besids others, had both the Presbyterians daughter and son-in-law for two of his Communicants.

I conceived, that all these dissensions and divisions did fall forth by Divin providence, to give people sufficient notice, that a Church of so great confusion, cannot be the true Church of Christ, which ought to be a house of great order and Vnity, and to shew, that these Ministers, who are the Rulers, or rather M s-rulers of such a confus'd Church, and who bragge so much of the Spirit, are not led by the Spirit of God, which is not contrary to himself; but by the Spirit of errour and giddinesse. And although sometymes, the Ministers, to cover the vgly deformity and great scandals of all their dissensions, would pretend, that their differences were not in fundamentall points; yet at other times their words did varie, and their actions contradicted ever their words. For they changed their tongue, as the diversity of ques-

tions did trouble them; or the intereſt of their cauſe did preſſe them. When they were not vrged with their diſſenſions; then, they cry'd vp Presbytery as the only ſcepter of Chriſt, the only governement of the Church *iure divino*, the only means to vphold Chriſts Kingdome, and to hold out the wild boare of Anti-Chriſtianity. It's well knowen alſo, how neceſſary and fundamentall a point the Covenant was eſteem'd; and how the Miniſters put it, very neare, in ballance with the booke of life. But their actions did shew more ſenſibly, then their words, that they eſteem'd their diſſenſions to be in ſubſtantiall and fundamentall matters. Or elſe they have been voyde, not only of Chriſtian charity, but alſo of humane diſcretion. For how could they haue embroyl'd all theſe kingdomes, into ſo great confuſion and bloodſhed; for ſuch matters, as themſelves eſteem'd only circumſtantiall and not ſubſtantiall? How could they with any diſcretion, force theſe points of their now Reformation, which they thought only ceremoniall, and not ſubſtantiall, ſo furiouſly and ſubſtantially vpon others?

But whither their differences were in fundamentals or not, for the *Matter*: It's euident, that they were ſubſtantiall and fundamentall for the *manner*, to the ſubſtantiall deſtruction of one and other, and almoſt to the fundamentall ſubverſion of three kinhdomes. Yea I found, that the Preſbyterians in Queen Elizabeth and King Iames time were more ingenuous, and confeſſed freely, that their differen-

ces from the English Church, were in weighty and substantiall matters. For thus they speake in M. Rogers. *The controuersy betwixt them and vs, is not (as the Bishops and their fauourers would deceiue the world) concerning Corner Capes, Surplices, &c. but of more weighty matters, as of the true Ministery, the Gouernement of the Church.* And againe *wee contend with the Formalists, whither Iesus Christ ought to raigne. In this cause, we ought so to oppose Ever the Conformists: that if, we had as many liues as we haue haires, we ought rather to loose them all, then to leaue off our enterprise.* Vpon the other part, the English Church, or the old Protestants do acknowledge, that they differ Substantially from the Presbyterians. This Doctour Covel plainly protesteth, in all their names. *Least any man,* Saith he, *should thinke our contentions [with Puritans] were in smaller points, and difference not great; each side hath charged one the other with heresies (if not infidelities) yea euen with such, as quite ouerthrow the Principall foundation of our Christian faith.* And albeit, they would not confesse their differences to be in fundamentalls; yet it is evident, they are so. For what is more fundamentall to a Church, then the Gouernement established by Christ? what is more fundamentall then the foundation of faith, to wit, the Apostles Creed? what more fundamentall, then the Sacraments of the Church and the Lords prayer? And in all these, they have Tragicall differences: besids, in many other points, no lesse substantiall, although not so

M. Roger pra-fat. Doct. Aug. num. 11. & 13.

Covell inst. d f. art. 11. p. 67.

ſenſible; as in Predeſtination and Reprobation, Vniverſall grace, whether God abſolutly decerns, or only permits ſin, whether the Sacraments confers grace; whither Chriſts body be really preſent in the Euchariſt? Whither Chriſt redeem'd the world by ſhedding his blood and corporall death, or by ſuffering in his ſoule the paines of Hell? Whither man, after the fall, hath free will? and many more which may be ſeen collected in the Proteſtants Apology: in all which, the old Proteſtants and the Presbyterians do teach, oopoſite doctrines, and accuſe others of groſſe errours, and ſometymes of blaſphemies. *Apol. Proteſt. tract 2. c. 3. ſect. 5 ſub 2. & 3. ad* 10

Having then diligently conſidered theſe things, I made this reflection with my ſelf. How can this Scottish Church, which is like a Babel of confuſion, be the true Church of Chriſt, which, for order and Vnity, ought to be like to the heauenly Ieruſalem? How can that Church, which is the vnhappy roote of ſo much Diſſenſion and Diviſion, be the Church of Chriſt, which is no leſſe the roote of Vnity, then it is the pillar and ground of verity? I ſee, that ever one ſect begets an other, which not only divids, but ſtrives alſo like vipers brood to deſtroy the former. Such confuſion and Diſſenſion becomes not the Church of Chriſt, but are more proper for the Synagogue of Anti-Chriſt. If the true Church may be knowen by her Vnity; then the falſe Church is no leſſe but more eaſily diſcerned by its Diſſenſion. Our Saviour ſaith of all falſe Prophets, who ap- *Math. 7. 16.*

peares at first in sheeps raiment: *you shall know them by their fruits*, and S. Augustin sheweth, that their fruits, are dissensions. *We sought*, saith he, *among them the fruits of charity: and we find the thornes of Dissension.* If therefore we observe our Saviours rule, and iudge the Ministers by their fruites, we will soone find them not to be true Prophets; and their Church, wherein their is such Dissension, not to be the true Church of Christ; but rather a Babel of confusion. Therefore, I will endeavour, by Gods assistance, to seek out a Church, which hath not only constancy, but also order and Vnity, that becomes the house of God.

Aug. in psal. 149.

CHAP. IV.

Of the Presbyterians rigour, and Tyranny, over Protestants.

MERCY and truth do ordinarly goe together, and it's a great signe, that these haue no truth, who shew no mercy. Salomon giv's good advise to keepe both together: *Let not merey and truth*, saith he, *leave thee: put them about thy neck, and write them vpon the tables of thy heart.* The Covenanters did not follow this sound counsel, for albeit they profess'd much truth and purity; yet they shew little Christian meeknesse and merey: which made many, grossely to suspect, that they had nothing but a pretext of truth. They complain'd much of hard vsage vnder the Bishops, and

Prov. 3. 3.

cry'd for compaſſion of tender conſciences: And who would haue expected hard vſage from ſuch men? Or, that they would have ſtrain'd other mens conſciences, who would not ſuffer their own to be touch'd? If they ould not attaine vnto ſome degree of Chriſtian perfection, in meekneſſe & mercy: they might at leaſt have practiſed a moral vertue; Not to do that vnto others, which they would not wish to be done to themſelv's.

At the beginning of the Covenant, in the yeare 1638. the Presbyterians appear'd firſt like lambs: for they vſed nothing but milde invitations, and many plauſible words, to induce men to renew (as they ſpoke) the National Covenant with God, the breach of which was the cauſe of all miſeries, and the keeping of it would be the ſource of all happineſſe. This was the only means to divert Gods imminent iudgement, to conſerve purity, and hold away Popery. And according to this milde tenour, Commiſſioners and Miniſters were ſent to all parts of the Countrey, to draw the hearts and hands of all men to the Covenant. All this time, they profeſs'd, that they would vrge, or force no man, againſt his conſcience: but shortly after, they had by theſe faire mean's, got their number and power encreas'd; they chang'd their tunes, they left off entreaties, and proceeded to threatnings; and from theſe, they went to their Eccleſiaſtical Cenſures, to deprivation of Miniſters, Excommunications, to plundering and ſacking of mens houſes, ſequeſtrating their

eſtates, impriſoning their perſon's, and perſecuting all the old Proteſtants, whoſe conſciences ty'd them to live conforme, to the law's of Church and ſtate, not as yet abrogated. The Presbyterian Miniſters tongues, were sharped like two edged ſwords, cutting in pieces all mens honour, reputation and honeſty, who diſſented from them, although never ſo inoffenſively: And they never ceaſed by their continuall clamours, to whet the material ſword againſt them. So that, albeit they begun with Iacobs voice; yet they ended with Eſaus handes: They appear'd firſt like lambs; but their ravenous nature did ſoone shew, that they were only covered with lambſ-skinnes.

1. Their ſpiritual Tyranny, over mens conſciences, was very great: for they were not content with Obedience to their doctrin and new orders, which, almoſt all Proteſtants would have given: retaining only an internall liberty, according to the light of their minds, not to condemne the former governement, doctrines & practiſes, as in themſelv's vnlawful & againſt Gods word. But the Presbyterians requyred all men to ſweare, that they thought & belieued, Presbyterian doctrin and diſciplin, to be only lawfull, according to Gods word, and the contrary, of Epiſcopacy; and the other points which they had condemned to be falſe and erronious, which was to force men to ſin, by making them not only do, but alſo ſweare things, that were directly againſt the light of their conſciences; which is the higheſt degree of

of ſoule Tyranny. Yea, the Presbyterians rigour and cruelty, was not only great, but alſo Vniverſal: for none, of whatſoeuer condition or quality, could be free of it. Although at the beginning, men were only admitted to ſubſcribe the Covenant; yet ſhortly thereafter, the more zealous ſiſters obtain'd that fauour, and others, who were not ſeeking that curteſie, got it preſs'd vpon them. At lenth it came to children at ſchoole, to ſeruants, young maides, and all ſort's of perſons, without exception. And theſe, who could not write their owne names into the Covenant, behoved to do it by a publick Notary: ſo, that they would haue none to be left out of Gods Covenant, and the Covenant of grace, as they ſpoke. The Miniſters, who did not conforme themſelv's to theſe new orders, were preſently render'd odious by the name of Papiſts, and, by populare tumults rais'd againſt them, were forced to leave the Countrey. And many others, who ſwore all that the Presbyterians could require; yet, becauſe they did not ſeem to be zealous enough in the cauſe, were depoſed; and they, with their wives aad children, expoſed without compaſſion, to great want and miſery. Then for the lay Proteſtants: theſe among them, who could not be drawen on, by the Miniſters faire words, threatnings nor cenſures, were driven to obedience by Miniſterial Armies; which conſiſted, principally, at the beginning, of Highlanders, whom the old Proteſtants call'd Argyle Apoſtles; who by their ſakeing and burning of ſome

good houſes, converted more to the Covenant, then the Miniſters had done. For diverſe perſons of quality were impriſoned and fyned, till affliction gave them vnderſtanding, and made their wills plyable to accept and ſweare the new Reformation: whoſe example many others followed.

Moreover, the Presbyterians preſs'd all Noblemen and Barons, to receive into their houſes, Chaplaines of their chooſing or approving; to ſay vnto them extemporary prayers. But one of their employments, and that not the leaſt, was to obſerve, what they heard or ſaw, ſpoken or done, againſt Presbyt'ry, and the bliſſed work of reformation (as they call'd it) and to make a true relation of all their obſervations, to the Presbyt'ry; vpon which depended their preferment to a Church. And, when any of theſe Chaplains ſeem'd not to be faithfull enough, in giving theſe relations; the Presbyt'ry would ſometimes ſummon other ſervants, to depoſe vpon oath, what they knew ſpokē or done, in the family againſt Presbyt'ry: which, being rightly conſidered, was no ſmall trouble to theſe perſons, who could not be free of Presbyterian Tyranny, within their owne private families; in many whereof, the Presbyterians would have rais'd vp more then one Iudas.

The rigour and Tyranny of Presbyterians, was not only ſpiritual over mens Conſciences; but it was alſo Temporal over mens Eſtates and perſons. For beſids the groſſes fines, which

they impoſed vpon thoſe, who could not get implicit faith ſoone enough, to heare & beleeve them; they made a general miſery to overflow the whole Countrey, by their new inventions, to maintaine and advance their plots and deſign's: as by their Leavie money, Lone money, Monthly maintenance, Blind bonds, and diverſe others. Their Souldiours (who were ordinarly ſtyled Saints,) were very vnruly, and inſatiably avaritious; ſo that they proved ſore Saints to many, whereof the North of England had ſome experience. Then the Presbyterians ſeverity over all their Oppoſers became ſo well knowen; that none expected favour, who fell into there hands. The Miniſters cry'd alway's for iuſtice, to divert from the land, (as they gave out) Gods iudgements. It would be tedious to relate all the particulars, that have paſt of their ſeverity. That alone, which they vs'd againſt the Lord *Montroſe*, and his fellow Captives, made their temper ſufficiently knowen to all Europe. For although they coul'd not have been much blam'd, ſuppoſing their principles, for removing out of the way, ſuch an active enemy; yet, the manner of it shew too great paſſion and cruelty. Some reſpect might have been had to his ancient Nobility, to his perſonall Gallantry, and many worthy parts: but eſpecially to his admirable Clemency shew'd to his Enemies after many notable victories obtayn'd over them. But notwithſtanding all theſe reſpects, when he fell into the Presbyterians hands: they were not content to put

him symply to death, vnlesse they satisfyed their passion by putting disgraces vpon him. For they brought him vp the high street of Edimborough, bound with ropes to a chaire in a Carte, bareheaded, the common Executioner riding in livery, covered before him: which spectacle was so cruel and lamentable, that it wrested teares from many of his Enemies. This was the Triumphal Entrie, he got into that cittie, which was in his power, after the battall of Kilsyth, to have burn't and sack'd, but of his innate clemency did spare it. And within two or three dayes, after this solemne entrie, they causèd him, not only to be hang'd; but also to be dismembred and quartered; ordaining his Head, Legges, and Armes to be affix't in the principal Townes of the Countrey, and the trunck of his body to be buryed vnder the common gallowes. And all this was done, by expresse order of the Presbyterians, who excluded all other, from having voices in Parliament. That scaffold, which was erected, at the crosse of Edimborough, for the execution of Montrose, did remaine vnremoved, about the space of two months, contrarie to all former custome: vpon which, every week, the Presbyterians offered vp diverse sacrifices of gallant and worthy men: so, that it became a heape of blood; and therefore it was called by many of the people, *The Ministers Altar*: who [as they alleadged] delights not in vnbloody sacrifices. Yea, some of the Ministers hatred against Montrose was so great, that it did not end with

end with his death; but pursued his memory after death; calling him publickly, a periur'd Traytor, a Dogge, the Malignants God, with many such vncivil epithets. Then they bragged: who durst any more oppose them, or set their faces against them? That God had now own'd their cause, and had brought their greatest Enemy's to confusion; as they had often prophecy'd, for which, ever thereafter, they ought to be beleev'd. But all the severity and rigour, that had past, was nothing to that, which many wise men foresaw was approaching; if the reigne of Presbyt'ry had endured longer. Before Montrose death, the Presbyterians were not free of feares, and were not fully Masters: but shortly after getting home the King, whom they made to subscryb and swear their Covenant and solemne League, and to confirme all their proceedings; they had higher design's. But, as the Christian Moderatour hath observed, their fall was nearer then they expected; and *the hand of God stop't them in their full carriere:* So, that they were not only rendered vnable to do more hurt, which they intended; but also, they were happily hind'red from doing any more that, which they practised, at least in their accustomed rigour.

These obvious considerations made the rigour and severity of Presbyt'ry, appeare to be very Tyrannous vnto me. For thereby I saw; that it was both Spiritual and Temporal, and extended to the Soules and Bodies, lives and Estates, yea, and to the very Memories of men;

after their death; and that for pretext of religion, to Protestants, whom sometimes they acknowledge to be of their owne religion. And therefore I made this reflection with my self. How can this Presbyterian Church have Christian truth and purity, since it's so voyd of Christian meeknesse & mercy? How can these Presbyterian Ministers be Christs true Disciples, since they do not learne nor practise his lessons? Christ saith: *learne of me for I am meek and humble of heart.* They learne this lesson backward: for they shew no Meeknesse nor Humility, but rather the contrary, all Pride and cruelty. Our Saviour saith to his Disciples, *Love your enemies.* The Presbyterians hates and persecut's their friends, their owne Brethren, Protestants. Truly, I cannot think there can be much truth among Presbyterians, where there is so little mercy. They would have done well, to have ioyn'd these two together, & vsed Salomons wise advise; *Let not mercy and truth leave thee*; and then perhaps they had found more credit.

Matth. 11. 29.

Matth. 5. 44.

CHAP. V.

Of the Presbyterians contradicting their owne Principles.

TRVTH is alway's consonant to it self. Wise men do not fall into manifest contradictions; and good men do not practise these things, which they blame and condemne in

others. Now, in many things, the Presbyterians appear'd to me, to contradict their owne principles, both in deeds and words; whereby they bewray'd the vanity of their faire pretexts; and shew, that some of their Principles were so false, that themselv's were forced, to goe often against them and controwle them.

1. This appeared in their pretext of tender Consciences, which truly I, and many others, beleeved they, for the most part, had: till they tooke the power of ruling, or rather domineering over other mens Consciences. But, as it is in the proverbe, *Magistratus indicat virum*. Many seeme good, so long as they have no power to do evil. The Presbyterians tenderneſſe of conſcience was moſt eſteem'd, when it was leaſt knowen: but, ſo ſoone as it was brought to the light, it loſt more credit, then they acquyred power. When the prime Ringleaders of this mad Presbyterian Dance, were vrged to conformity in the Bishops time. O then they cry'd vp their tender Consciences! They could not so much as cary a Cassocke, nor make a Sermon on Christmasse, in remembrance of Christs Nativity, nor Baptize a child privat'ly, although at the point of death; Their tender Consciences could not digest such hard meates: they would stand to the purity of their Reformation, which had abandonned all such Superstitions. But after they became Masters, they seem'd to swallow downe some more grosse morsels; and, for all the pretended purity of their first Reformation, they would yet

Reforme and purify it more. For then they digested: the denying of the Apostles Creed, the abrogating the hymne of Glory to the Father, the forbearing of saying our Lords prayer (all which were practised by their first Reformers) besids the many terrible oaths of the Covenant, and their obedience sworne to their Superiours, Civil and Ecclesiastical: all which and many more they swallowed downe, without the least trouble of their Consciences. Now, how can such men be iustly thought to have tender Consciences, who started so at straw's, and leap't over Mountains; who are like those, of whom our Saviour saith: *They straine a gnat and swallow a Camel.* *Matth. 23. 24.*

2. As they pretended much tendernesse of Conscience, in time of their Subiection; so they cry'd then much for Compassion, which almost they all sound. For it cannot be denyed, that the Scottish Bishops vsed no great severity against them: but gave, to those who were in possession of Churches, and to all Laiques whatsoever, full power of enioying both internal & externall inoffensive liberty of their Consciences. But so soone, as the Presbyterians had vnhorsed the Bishops, and got vpon their Saddle; they rul'd the raines, and vs'd their Spurres in a more Cavalier-like manner. Let men cry never so much Mercy and Compassion: the Presbyterians would shew none. Neither would simple Obedience content them: Oaths were also required, not only to make men obey, but to swear themselv's out of their Consciences. Ap-

parantly the Presbyterians thought, no others, besids themselvs, had Conscience; which is no smal signe, that they had not much: but whither they had, or had not; it was evident, they had no compassion. The old Protestants were long vnder the Presbyterian rod: and it was preparing also for the Independents, Anabaptists, and other new sorts of Protestants, who are permitted to serve God in their owne Gospel way. The rod had some mercy, for it happily broke in the Presbyterians hand, which had none. In this, the Presbyterians caried themselves very irrationally, that in their Subiection, they would have, and found also compassion from others: but, in their Exaltation, they would shew no Compassion to them.

3. They inveighed most sharply against the Bishops, for medling in Civil and State affaires, as vnbeseeming Ecclesiastical persons: and yet the Presbytetian Ministers did meddle much more in them, then ever the Bishops had done: but with this difference; that, the Bishops, as Lords of Councel and Parliament, had the freedom of their voices with the rest, but could not carrie any businesse; vnlesse the consent of the Temporal Estate did concurre with them: neither could they hinder any affaire, which the most voices caried. The Presbyterian Ministers, did not indeed sit in Councel or Parliament; but they sat in another Iudicatory, which made it self Superiour to both, and drew all weighty affaires to it's cognizance For although the Councel or Parliament

concluded any thing in ſtate affaires; it was not to be obeyed, vnleſſe the Presbyterian Commiſſion of the Church had given conſent, without danger of their thundering cenſures: as was evident in the matter of the Ingagement, after the bad ſucceſſe whereof, they entered into peaceable poſſeſſion of Superiority, both over Covncel and Parliament. For all things were ſent to the Commiſſion of the Church, with ſubmiſſion to their Approbation or Reprobation. By them, the Malignants were purged out of the Army of the Saints: and, when that Army had bad ſucceſſe at Dumbar, they were againe by them admitted. which bred a great rent among the Miniſters, for being ſo inconſtant in their principles.

4. They accuſed the Bishops of Tyranny, and domineering over the Lords Inheritance; and yet themſelves became more guilty of theſe vices: as may appeare to any man, who will compare together their deportments. Yea ſuch a huge difference will be ſeen, that the Bishops fault, in regard of theirs, will appear but like a Mote to a Mountaine. The Bishops, in the ſpace of 40. yeares, ſcarcely depoſed foure Miniſters; and that, not for following inoffenſively the liberty of their Conſciences: but for their inordinate zeal and bitter invectives. The Presbyterians, in leſſe then the fourth part of that time, have depoſed ſome hundreds, many of which had never ſpoken againſt them. Then, the Bishops troubled no Laicks, carying themſelves peaceably; neither did they impoſe any

oaths vpon them: but the Presbyterians troubled all conditions and qualities, in a most rigourous manner, with fearfull oaths; which to many, as being against their Consciences, were flat periuries.

5. If we reflect a little vpon Pride, which the Presbyterians did so much condemn in the Bishops: and iudge by the effects, since God alone knowes the hearts: the Presbyterians seem's to have out strip't the Prelats, both in words and Actions. For it hath appeared, as an inseparable property, in the Ministers of the Presbytery, especially of the righteſt stamp, and deepeſt graine; to make their owne will, not only a rule for themseves; but also a law to others, and that without Controll: which is the higheſt point of pride. Their proud contemning words, vttered publickly against persons of greateſt quality, are well enough-knowen: becauſe they are yet fresh in mens memories. Their proud cariage, may be knowen by this alone, that they made the greateſt Noblemen of the Kingdome, not only do publick pennance in Sackcloth, before the people, in the Church, for their opposing the orders of Presbytery: but also they behooved to Petition in that hairie-gowne, five or six Ministers sitting in the Presbytery, and so often as they were called, so often they were to appeare, before that high Iudicatory, in their Penitential habit. And thus after a great deal of ceremony (as if it had been a great curteſie) they would at lenth be admitted, to take the Covenant, and with

moſt terrible oaths, and holding vp of hands, permitted to ſwear obedience vnto the Presbytery. And although, all this odedience, was knowen to many, and to the Miniſters themſelves, to be more external then internal, more for worldly then ſpiritual ends, to be free of the Presbyterie's vexations; yet the Miniſters ſtood not ſo much for the heart: they were ſatisfyed, if this external adoration was giuen by men of greateſt quality, vnto their Soveraigne Tribunal. For then they bragged, that none thereafter durſt ſtand out any more againſt them. The Cedars were made to bow: and the Shrubs might be affray'd to be broke. An Officer of the English Armv obſerved ſome traces of this pride, to be yet remaining, even in the Presbyteries ſubiection. For, in a letter dated from *Edinburgh*, in Februarie 1651. and cited in the Chriſtian Moderatour, he writ's thus to a friend. *Yow would wonder to obſerve the ſtrange Pride and proceedings of the kirk-Clergy &c.* And in an other letter dated in April. 1652. he makes this obſervation. *Beleeve it, all our other Enemies are tame beaſts to the high Presbyter, and yet with the winding and turning of a religious pretence, and an artificial zeal againſt hereſie, he will like a tame ſnake (if not warily avoyded) get into your boſome* If this ingenious Officer obſerv'd ſo much, when he ſaw Presbyt'ry in its Declination; what would he have obſerv'd and ſaid, if he had ſeen it, in the hight of it's Elevation? I have knowen ſome Moderat Presbyterian Miniſters wish, that the Pres-

Chriſt. Moder. p. 74. & 75.

bytery had not caried thinge, with such extremity of rigour, and so high a hand. For indeed it was not convenient, that these, who condemned Pride in othe rs, should exercise much more themselves.

6. They professe, that every particular Church is fallible, and so consequently their owne; as their frequent changes, and manifest experience do shew. Therefore I iudged they did very inconsequentially, in exacting so rigorously an vndeniable obedience, with oaths, to a fallible, and perhaps an actually erring Church: with which, yow must wheele about againe, when it wheels; and turn with it, as a Weather-Cocke, with the wind. Yow must swear, this yeare, that to be true, which peradventure, the next yeare, the same Exactours, vpon pretence of new lights, will have yow swear to be falsse.

7. They inveigh often against implicit faith, as Popish and Anti-Christian: and yet themselues practise it, in a most grosse manner, and very inconsequentially. That they practise it, is manifest. For, who among the people, hath expresse knowledge of all points of the Covenant, and of their new Confession? And yet, they are made to abiure all the points of the one, and to believe all th e articles of the other. Yea, it's knowen by experience, that few of the Ministers themselves, know all the points abiured in the Covenant: as *opus operatum*, *Stations* a nd the like: and yet all are abiured. Therefore they practise in deeds, what they re-

nounce in words; and they do the ſame thing, which they iudge and condemn in others. Yea, it is conſiderable, that they do not only goe againſt their principle: but alſo they abuſe implicit faith, in ſuch a groſſe and irrational manner, as cannot be imputed vnto the Roman Catholiques. For theſe, beleeving explicity their Church to be infallible, and to be continually aſſiſted by the holy Ghoſt, conforme to this principle, do moſt rationally, to believe implicitly all points, which the ſame Church teaches and believes; iuſt as a Proteſtant, believing explicity the Scripture to be Gods word, although he doth not know expreſly all the ſentences and verſes in it, yet, with great reaſon, he believeth implicity all to be true and reveal'd by God, which is contayn'd in it. But, the Presbyterian Church being fallible, and profeſſing it ſelf to be ſo; requires very irrationally an implicit faith to all her doctrine, whereof a man can prudently believe no more, then he ſees and knowes. Moreover, the Presbyterians haue fallen into a third more groſſe and inconſequentiall errour, concerning this implicit faith. Fore they haue forced many, not only to ſwear and ſubſcrive ſuch things, whereof they were ignorant; but alſo ſuch things, which the Presbyterians themſelves knew to be againſt the expreſſe knowledge, and Conſciences of the Swearers and Subſcrybers: which, is to force men to ſin: as is evident out of the 14. to the Romans. This is a rare kinde of implicit faith, which can conſiſt with explicit

beleef of the contrary. I heard from a perſon worthy of Credit, that, when this inconvenience was propoſed to a prime Apoſtle of the Covenant; how many were driwen to periury, by ſwearing againſt their Conſciences; he anſwered. *That it was all one to him, let them looke to it.* And, vpon an other occaſion, he ſaid to a Roman Catholique, (who after great trouble, offered at lenth to take the Covenant) *If thou be not ſincere, I ſhall make thee damn thy owne ſoule.*

8. They appeared alſo vnto me, to goe clearly againſt an other Principle of theirs, to witt: That the Scripture is the only Iudge of Controverſy. And yet the Presbytery did make it ſelf only Iudge. And after it pronounced ſentence, all were obliged, yea and forced to give obedience, albeit many could not find their Doctrinal Deciſions in the Scriptures. But I found, that the ſimple truth was; they gave the Scripture the only name of a Iudge, and keep't all power of Iudging to themſelves: iuſt as they did with the King, to whom they gave a bare empty title, but keep't to themſelves the reall poſſeſſion and exerciſe of all Royall power and authority.

Laſtly, they ſeem'd to overshoote themſelves very much, when, not long before the battel of Dumbar, they made their ſolemn Appeale to God, for decyding the iuſtneſſe of either cauſe, by the victory, that was to enſue, whereof they thought themſelves very certaine, as indeed they had great probability.

The English Army, (notwithstanding many disavantages wherewith they were prest) accepts the Appeale, and makes also their recourse to God, after the same manner. And at lenth, the question being decyded in favour of the English; when the most Eminent person of that Army put the Ministers in mind, of their Solemn Appeale, and how God had pronounced sentence against them: he received this answer. *You must not Iudge the goodnesse of a cause by the event.* Which words vere very inconsequentiall to their Appeale: and in which absurdity they had not fallen, if the victory had befallen to them. Many Ministers, since that time, have blam'd the rashnesse of that Appeale; as being grounded more vpon humane confidence, then any Divin assurance.

By these considerations, I discovered clearly, the vanity of the Presbyterians many faire pretences; and how their deeds contradicted their words; how themselves did the same things, which they condemned in others; and how their Principles were so false, that themselves behooved to controull them. They pretended great tenderneſſe of Consciences, when they were Servants, but shew strong Consciences, when they were Masters. They cry'd much for compassion in their subiection: but would shew none in their Exaltation. They condemn'd the Bishops for medling in Civil affaires: and yet their Ministers did rule the affaires of State. They accused others of pride and Tyranny: and yet their owne little fingers have been more

heavy, then the others loines: and they have shewed more pride and contempt of others, in one yeare, then these, whom they accuse, had done, in forty. They professe themselves to be fallible in faith, and yet they will be infallibly believed, and vndeniably obeyed. They renounce implicit faith: and yet they practise it, and, in a most grosse and vnreasonable sense, exacts it. They pretend the Scripture to be the only Iudge of Controversies: and yet they will take all power of Iudging to themselves. They will be esteem'd true Prophets, when they guesse right: and they will not have themselves thought false Prophets, when they divin wrong. They would have their cause esteem'd good for it's prosperity: and they will not have it thought evil when it fall's into adversity. In a word, their doctrin's and practises were so full of contradictions, that I found many of them, not only to be humane, but also false inventions: which may be shewen in diverse other particulars: but these for our intention are sufficient, to shew that I could not prudently believe them, much lesse could I hazard my Salvation vpon them.

CHAP. VI.

Of the Presbyterians Disobedience to the Civil Magistrate; and of their pretext of Piety

GOOD Christians are alway's good Subiects: and these who are true to God, are ever true to men. As they render vnto God, what is Gods: so they give vnto Cæsar, what is Cæsars. Vpon the other part, these, who are false to men, can never be true to God: and they, who are disobedient to their earthly Superiours, can never be obedient to their heavenly Soveraigne. When the lawes of men are against the law of God, then it's better to obey God then man: but when there is no such opposition: then the law of God obligeth vs to obedience and subiection. S. Paul doth earnestly exhort all Christians to t his duty, when he saith: *Let every soule be subiect to higher Powers, for there is no power, but of God; And those, that are, of God, are ordained. Therefore he, that resisteth the power, resisteth the ordinance of God. And they, that resist, purchasse to themselves damnation.* S. Peter also maketh the like exhortation 1. Pet. 2. 13. and 17.

Rom. 13. 1. & seq.

How the Presbyterians have caried themselves, in the duty of Subiects to the Civil Magistrate and to their other Superiours, is so generally knowen, and so fresh in all mens me-

mories, that it needs not be deſcribed, nor amplifyed. The very naming of a Presbyterian, is ſufficient now to raiſe in mens minds, the true notiõ of one, who will obſtinatly deny obediẽce to thoſe, to whom he oweth it; and will rigorouſly exact obedience from thoſe, who owes him none. Indeed, if the Presbyterians owne words be taken, they will be eſteem'd not only Saints, but alſo moſt loyall and obedient ſubiects; for ſo often they have tearm'd themſelves. But their actions alwayes bewrayes their words. They profeſſe in their new Confeſſion of faith: that *no difference of religion, yea infidelity it ſelf cannot take away the Civil Magiſtrats iuſt right, nor his peoples obedience and duty to him.* And yet in their practiſe, they would not admit the King, till he ſwore and ſubſcribed their Covenant and ſolemn League; which many thought were very bitter potions, that went much againſt his ſtomacke. Many other inſtances may be brought, of their inordinat cariage to their Superiours, and others, by which they rais'd both ſcandal and preiudice, againſt their religion: for people, ſeeing them to be evil Subiects, and worſe Maſters, could not think them to be good Chriſtians: but I forbeare, not being willing to rip vp too much their ſores, wishing rather, that all their bypaſt miſcariages may be forgot and buried, by their calme cariage and dutifull obedience, in time to come. But apparantly, ſome in preſent power have no great hopes of much voluntarie amendment in them, vnleſſe the rod of diſciplin be

Conf. Weſt. ch. 33. n. 4.

ſtill kept over their heads: for an eminent English Officer, in his printed letter above cited, ſpeaking of the Presbyterians, ſaith: *If they be not cloſely look'd vnto, they will ſet all on fire againe.*

Christ. Mod. p. 74.

Then, for their pretext of piety, I obſerved great ſhew, but no ſubſtance; ſome floorishes, but ſmall fruits; huge pretexts, but no performances. We had indeed much preaching, praying, faſting, and ſuch like exerciſes. But what were their long preachings? Nothing but continual praiſes of the Covenant, the Solemn League, and Presbytery, which they cryed vp to the heavens, and omitted (as our Saviour obſerved of the Phariſees) the weighty matters of Gods law: as *Iudgement, mercy, and faith.* Yea their ſermons were replenished, with conſtant and moſt bitter railings againſt their Oppoſers; and all thoſe, who did not favour their cauſe: by which means, they armed the people with fury, to aduance the Covenant and Presbytery. What were their faſts: But humiliations, as the Prophet Eſay ſaith, *for ſtrife & debate, and to ſmite with the fiſt of wickedneſſe?* God ſaith to the Iewes. *Is not this the faſt, that I have choſen? to looſe the bands of wickedneſſe, to vndo the heavie burden, and to let the oppreſſed go free, & that ye break every yoke?* But the faſts, which the Presbyterians have chooſed, were contrary: for their faſts were to tie more firmely their Covenant, which hath proved a band of wickedneſſe: to lay heavier burdens vpon the peoples

Math. 23. v. 23.

Eſay 58. v. 6.

peoples Conſciences; to oppreſſe theſe, who were free; and to augment their yokes, by inventing many new oaths, to the oppreſſion of many ſoules. It was much obſerved, that shortly after their ſolemne faſts, we were alwayes ſure of ſome great claps. The faſt was ordinarly a preparation to ſome violence, or evil worke, that was intended. This made many vnderſtand, what Queen *Marie Stuart* mean't by that famous ſaying. *That she was as much affrayed of a Faſt of the Miniſters, as of an Armie of Souldiours:* for experience taught her, that theſe faſts, were ſure prognoſtikes of enſuing tempeſts. Their long prayers alſo, which were often ſeaſoned with Tautologies, and ſomtimes with no good ſenſe, did not prove them to be Saints, more thē the like did ſanctify the Phariſees. They bragged much of the Spirit, but shew no fruits of the Spirit: if theſe be the fruits, which S. Paul reckons out to the Gallatians? *The fruit of the Spirit,* ſaith he, *is Love, ioy, peace, long-ſuffering gentlneſſe goodneſſe, faith, meekneſſe &c.* They rather shew and perform'd the works of the flesh, which the ſame Apoſtle doth there recount. *The works of the flesh are manifeſt, which are, fornication &c. hatred, variance, emulation, wrath, ſtrife, ſeditions, hereſies, Envyings, murders, &c.* If they lived in the Spirit, then they should have walked in the Spirit, as the ſame Apoſtle exhort's: and ſo, they would have been better beleeved.

Gal. 5. 22.

Ibid. v. 19. 20.

In a word: if piety conſiſts in many externall ſighes and grones, in long prayer and graces, in

wringing of hands & making of ſtrange faces, in turning of the eyes, and in dolefull houlings and cryes, which were commonly called the Sough; If piety, I ſay, conſiſts in ſuch things, we had abondance of it: but, if it require ſome greater perfections and better fruits: Then we were very ſcarce of it. Indeed, if we would heare and believe theſe Presbyterian Miniſters, we were the happieſt people of the world: for they ſaid, we only of all Nations had the honour, to be Covenanters with God; we had the truth of the Goſpell in greater purity then Geneva it ſelf. We had ſuch a clear and engyring light, that the like had not shin'd to any other nation, ſince the time of the Apoſtles. Yea one, who is eſteem'd a principal Apoſtle among them, d d not ſticke to affirme in the pulpit, amidſt the manyfold Confuſions, troubles and miſeries, which had fallen vpon this Church & Nation: *That the Angels and Saints of heaven, if they could leave the ſight of God, would be glad to come down, and ſee the admirable order and beautie of the Presbyterian Church of Scotland* Neither is this, to be much wonder'd at; for it's probable he ſpoke as he thought, and as the proverbe is. *The Crow thinks ever her owne bird faireſt. And every foole eſteem's much his owne Babel.* But many indifferent men thought, that he was one of thoſe, of whom S. Paul ſpeaks to the Philippians; *Enemies of the Croſſe of Chriſt; and whoſe glory is in their Confuſion.*

Philip. 3.18.19.

Theſe practiſes, at leaſt a great part of them, were the occaſion of my firſt doubting that the

Presbyterian Church, could not be the true Church of Christ. For by the Prebyterians changes and inconstancy in doctrin, I saw evidently they were not govern'd by the Spirit of truth, which Christ promised to his Church; but by the Spirit of errour, whic is alwaies various.

By their great Dissensions and Divisions, I perceived they had no vnity, as becometh the house of God: but were a confus'd Chaos, as many heads, so many different opinions; and that it was not truth nor authority, that prevail'd in their meetings; but the vsurpation of some few Ringleaders, who owerawed the rest and made them succumb. Yea, I saw that inconstancy in doctrin flowes naturally from their principles: and that their inconstant Church doth necessarly breed dissensions; but hath no means to lay them, nor take them away.

By their cruell severity over mens Consciens and persons, &c. I saw they had little Christian Love and meeknesse, which vertues Christ had recommended so earnestly to his ttue disciples, by which he said the world should know them.

By their clear contradicting their owne prineiples, I perceived, they were not men led by reason; but miscaried by passion and inconsiderat zeal, which made them fall into inconsequentiall discourses, not worthy of men of prudence; and by which, themselves shew the falshood of their owne principles.

By doing their duty so ill to man, I saw evi-

denty they perform'd not well their duty to God: by their violent disobedience to their Earthly Superiours, I knew they could not be humbly obedient to their heavenly Soveraigne: By their great pretext of pietie, without any substance; and by their bragg's of the Spirit, without any fruites of the Spirit, but rather with the works of the flesh; I perceiv'd, they were both corrupt in faith and manners. And albeit, some of the more simple had great zeal, and no evill intentions; yet others of a higher orbe, who moved the rest, gave no small ground to make many suspect, that they were not sincere Christians.

Although, all that hath been already said, (which are not old nor hidden stories, but such things as were done in our owne times, and obvious to our senses) did shew vnto me sufficiently, the vnreasonablnesse of the new Presbyterian Reformation: yet, for my further satisfaction, and least I might be deceived, I resolved to try diligently and impartially, the grounds of these new changes and alterations; and to vse the Apostle S. Iohns counsel to prove the Spirits. *My deerest*, saith he, *believe not every Spirit, but prove the Spirits, if they be of God: for many false Prophets are gone out into the world.* Now the triall, which I intended, was to trie their doctrine by the pure word of God, which these Reformers gave out to be their only ground. When the Scripture was expresse and clear, then I was resolved to be fully satisfyed: but when the Scripture was not

S Iohn 1. Epist ch, 4. v. 1.

evident, and the queſtion did not ſo much concern the ſcripture, as the true ſenſe of it; then *I* intended to follow the interpretation & ſenſe of the holy and learned primitive Fathers: who have been, after the holy Apoſtles, the Pillars and Propagators of Chriſtianity: and I reſolved to prefer their conſtant teſtimonies, according to the practice of the primitive Church, to the inconſtant gueſſes of new vpſtarts, according to the practice of their wavering Church, who are as far inferiour to the holy Fathers in Holyneſſe and Learning; as they come short of them in Antiquitie and Renowne. And with this reſolution; I began to examin the queſtion of Epicopacy, which gave ſo great occaſion to all the broiles and alterations, that have enſued.

CHAP. VII.

Of Epiſcopacy, condemned as Anti-Chriſtian by the Presbyterians.

AS I knew the Church of Chriſt, which is often called in the Scripture, the kingdome of heaven, to be the moſt excellent Society, that ever was vpon earth, to tend to a moſt Spiritual and heavenly end, and to be directed by moſt holy and divine lawes: So I iuſtly conceived, that the goodneſſe and wiſdome of Chriſt, had eſtabliſhed a moſt excellent order and forme, for the governement of that hea-

venly kingdome, which he had founded vpon earth: and that, whosoever would strive to overturne that order and government, would be guilty of Spiritual Treason, and of Sacrilegious Presumption. We have had, for many yeares, furious contentions, in our Nation, concerning the governement established by Christ in his Church. The Bishops, who had governed from our infancy, were deposed, at the beginning of the troubles; and their office was declared to be contrary vnto the purity of our first Reformation, to have no warrant in Gods word, and to be in it self vn lawfull and Anti-Christian. And, in place of Episcopacy, was brought in a parity of Ministers, and the Presbyterian disciplin; as the only governement established by Christ in his Church, and only conform to his word &c. But after due triall, I found the Presbyterians, in all these matters, to come very short of their pretences.

To begin then with our Reformation. I imagined, a good space, that Episcopal governement was not vsed, till many yeares after the Reformation: wherein I was deceived by two reasons: 1. because it was generally affirmed, that King Iames brought first in Bishops, at the Assembly of *Glasgow*, anno 1606. 2. Because the Puritanicall Ministers were accustomed, to accuse the Church of Scotland, for having fallen from her first love, and they alwayes pretended, that they were to reduce all things, vnto the purity of their first Reformation. But I found the contrary in their owne

Records. For M. Knox his Chronicle sheweth, that, at the beginning of his Reformation, which happened in the yeare 1559. the Church newly planted, was governed by Super-intendents, who had authority over whole Shires, could ordaine and depose Ministers, had a larger stipend then others, and kept their places all their lifetimes. It expresseth also the manner of their election, and the names of those, who were first chosen, with the bounds of their power and iurisdiction, as may be seen, in the said Chronicle pag. 253. 284. and 325. of the London impression. And what is this, but Episcopal power vnder an other name? This governement remain'd vnquestioned, the space of 16. yeares, till M. Andrew Melvil, a man of a firie and Presbyterian Spirit, comming from Geneva, in the yeare 1575. began to make factions, and by all means laboured to introduce the holy Geneva disciplin, which he cry'd vp to the heavens, and as far abased the Episcopal function, as a meere Anti-Christian corruption. The whole matter is largely described, in the late Bishop of S. Andrewes history: where he sheweth, that the confusion, troubles and tyranny, which the Presbyterian governement brought into the Church, and the Seditions it raised in the State, were so great; that K. Iames, (who had often that sentence in his mouth: *No Bishop, No King*) was forced, to reduce things vnto the first Reformation, and to restore Episcopacy. So that it's very evident, that the Presbyterians do falsly pretend, that

Spotswood hist. lib 5. p. 275.

Episcopacy or Superiority of Pastors, is against the purity of their first Reformation, and that parity of Ministers, or Presbyterian government is conform to it: the contrary being most certaine, out of their owne Records.

Next, I found they came as little speed of their pretence, of the word of God, which is so far from condemning Episcopacy, as evil and Anti-Christian; that it rather commends it, as good and Christian. S Paul, writing to Timothee saith: *This is a true* (or faithfull) *saying. If a man desire a Bishops office, he desireth a good worke.* And that we may not contend about names, I find the same S. Paul acknowledging, in Timothee, the power of iudging and ordaining Presbyters, in which the power and Svperiority of Bishops principally consists. For in the 5. chap. of the same epistle, he saith: *Against a Presbyter, receive not an accusation, but vnder two or three witnesses.* And ver. 22. *Lay not thy hands suddenly on no man.* He sheweth also, that he had left Titus, in the isle of Crete, *to ordaine Priests by cities.* By this, I saw (as I conceived) clearly enough, that all Pastors are not equall, but some are Superiour to others: and that a Bishop and a Minister is not the same, as the Presbyterians do pretend, since the one hath power to iudge and ordaine, which the other hath not. Thereupon, I made this observation. If it be a true or faithfull saying (as the Apostle speaks) to call the office of Bishop good; Then it is neither a true nor faithfull saying to call it evil, as the Presbyterians speaks. If the

1. Tim. ch. 3. v. 1.

Tit. ch 1. v. 5.

office of Bishop be a good worke; then it was no good worke in the Presbyterians to condemn it, as Anti-Christian. For that is not only to contradict the Scripture, but also to incurre the curse threatned by the Prophet. *Wo vnto them who call's evil good, and good evil.* *Esay 5. 20.*

More over Christ himself did institute diverse degrees of Pastors in his Church, when he choosed 12. Apostles, and thereafter 72. Disciples. Now it appear'd very evident vnto me, that, as the Apostles were distinguished from the Disciples, by their diverse institution, number, and more intire familiarity with Christ, by whom they were privily instructed; so they were in a higher degree and dignity, above the other Disciples: which truth is much illustrated and confirmed by the solemn assumption of Matthias, who was before one of the Disciples, vnto the Apostle ship, or as S. Peter sheweth, out of the Psalmes, the Bishoprike of Iudas. Lastly, God did institute, in the old Testament, diverse degrees of the high Priests, the other Priests and Levits, as Calvin himself confesseth. Therefore it seem'd vnto me, there was no repugnancy, why the like goodly Order and Subordination of Pastors, might not also be in the new Testament: yea rather all reason doth require, that these things ought to be, in the Church of Christ; and that more excellently and perfectly; then in the Synagogue of the Iewes, since this is but a shaddow and type of the other. *Luce c. 6.* *Luce c. 10.* *Act. 1.* *Cal. l. b. 4. Inst. c. 6. §. 2.*

But although the Scriptures, being duely

considered, seemed clear enough, in this matter; yet for more security, and to take away endlesse ianglings, and wranglings, which some contentious heads, makes vpon the clearest words of Scripture: I had my next recours vnto the interpretation of the holy Fathers, & practise of the Primitive Church. And I found, that they did not only vnderstand the Scriptures, for the Superiority of Bishops over other Pastours: but also, they condemned the contrary opinion, as a wicked heresy in Aerius.

Aug. lib. 19. de Ciu. c. 19. S. Augustin, explaining these words of S. Paul above cited, *who desireth a Bishops Office, desireth a good worke.* saith: *the Apostle would shew, what the Office of a Bishop is: for it's a name of of labour, and not of honour: that he may know himself not to be a Bishop, who delights to preside & not to profite.* S. Hierom sheweth, that, in the primitive Church, the Office of a Bishop was the next degree to Martyrdome: for Bishops being the chiefe Leaders of Christians, were most diligently searched out & persecuted by the Pagans. Therefore the Office of a Bishop being so high and excellent, so hard & dangerous, it was no wonder, that the Apostle did require, so many excellent vertues and qualities in any, who desireth that office, which he call's *a good worke.* I will only adde to these, two most ancient Fathers, for confirmation of this truth. S. Denys Areopagita the disciple of S. Paul, describing the Hierarchy, instituted by God, in the Church; putteth the Bishops, in the first place, the Priests in the second, and the

Hier. ap. Cornel. in hunc loc.

Dion. lib. de Eccles. hier. c. 5.

Miniſters or Deacons in the third. And S. Ignatius the diſciple alſo of the Apoſtles and Biſhop of Antioch, doth shew this excellent ſubordination of Paſtours, in the Church: for thus he writes in one of his epiſtles. *Prieſts be ſubiect vnto your Biſhop: Deacons, vnto Prieſts: and you people, vnto Prieſts and Deacons. Who ſhall obſerve this comelineſſe of Order: I would willingly change my Soule with theirs; and our Lord be with them for ever.* The Presbyterians have not only, not obſerved that comelineſſe of Order; but they have condemn'd it, and brought in the vglineſſe of confuſion: and therefore, they want this holy Martyrs benediction. The holy Fathers alſo do conſtantly teach, that the Biſhops do ſucceed vnto the Apoſtles, and the Prieſts vnto the 70. Diſciples: and therefore the Biſhops are greater, then the Prieſts. Yea the moſt eminent among all the holy Fathers, were Biſhops although diverſe of them, were advanced to that dignity, much againſt their will. And beſids all theſe teſtimonies, I found the practice of the whole primitive Church, which was alwayes governed by Biſhops, from the beginning. I muſt profeſſe that conſidering all theſe things, I was fully ſatisfyed, and reſolved not to abandon all theſe authorities, of Scriptures, Fathers, and the whole ancient Church, for the Miniſters ſtrong cry's and bare words, which they only bring againſt them all. *Ignat. epiſt. ad Trall.*

I was much confirmed in this reſolution, when I found the contrary opinion, concerning

parity of Paſtours, which is now maintayn'd by the Presbyterians, to be condemned, as an ancient hereſy, by the holy Fathers. S. Epiphanius writes thus of Aerius. *His ſpeech was more furious, then became any man: for he ſaid what differs a Biſhop from a Prieſt? there is no difference: the order is one, the honour one, and the dignity is the ſame.* And confuting it a little after, he ſaith: *That this matter is full of folly, is manifeſt to all wiſe men. For that a Biſhop and a Prieſt are not the ſame, the divine word of the Apoſtle doth teach.* And after he hath proved, from the words of the Apoſtle above cited, that Biſhops, who have power of Iudgeing Prieſts, are above Prieſts: then he proves alſo the Biſhops Superiority, by their power of Ordination. *How is it poſſible, ſaith he, that a Biſhop and a Prieſt can be equall? For that Order begetteth Fathers vnto the Church: but the other hath no power to beget Fathers, it only begets Children vnto the Church, by the laver of regeneration, and not Fathers and Maſters. And how is it poſſible, that one can ordaine a Prieſt: who hath got no impoſition of hands, for Ordination?* S. Auguſtin alſo reckous vp this erroar of Aerius, in his booke of hereſies. Yea S. Hierom, who, of all the holy Fathers, doth moſt extoll the order of Prieſtood, and brings it (as would ſeem) in ſome compariſon, with Epiſcopacy, excepts alwayes the power of Ordination: for thus he writes. *What doth a Biſhop, except Ordination, that a Prieſt doth not alſo?* By all which, it is manifeſt, that, if the Presbyterians had been li-

Epiph. hareſ. 75.

Aug. lib de hareſ. hare. 53.

Hier. epiſt. ad Euagr.

ving above twelve hundred yeares ago, they had been condemned, in this point, as Heretiques, by the holy Fathers; and that with more reason, then the Aerians: who never proceeded to their hight of arrogance, to call the Office of Bishop, vnlawfull and Anti-Christian.

Now against all this, what brings the Presbyterians for themselves? pure Scripture; at least they pretend so: which is an ordinary custome to all those, whose errours are most against Scripture. They bring ordinarly two places, wherein they have greatest confidence. The first is Math. 20. 26. where our Saviour saith vnto the Apostles. *You know that the Princes of the Gentiles overrule them: and they that are the greater, exercise power against them. It shall not be so among you, &c.* The like words are repeated, the 22. of S. Luke. v. 24. The second place is 1. Tim. 4. v. 14. where the Apostle saith to Timothee: *Neglect not the grace, that is in thee, which is given thee, by prophecie, with imposition of the hands, of the Presbyterie*, or of the Eldership: as some of their bibles translates it.

I considered diligently these places, and the rest which they bring, and I could not find, in any of them, either Superiority of Pastours condemned, nor Equality approved, much lesse a Iudicatorie of 9. or 10. Ministers, with a changeable Moderator, established to Iudge over their brethren, in all matters Ecclesiasticall. There needs no more, to know the truth here, but to open our ey's and read the places: for impudence it self cannot affirme, that the

Scripture doth there expreſly condemn theone, or approve the other. Therefore, it's a vaine and falſe pretence of the Presbyterians, to alledge their diſciplin to be contain'd expreſly in the Scripture. After expreſſe Scripture failes them, then they run to their owne gloſſes and Conſeqnences vpon the Scripiure, which they will have the people to believe, as Scripture: wherein they commit a double deceit. 1. To promiſe pure Scripture, and then in place of it, to give yow their owne gloſſes or rather gueſſes, which are not to be found in Scri ture. 2. To oblige yow to beleeve, theſe gloſſes and humane inventions to be Scripture, or as Scripture. As if one, who had promiſed, to give another a quantity of gold, and in place of it, would give himonly braſſe: and then after this deceit, would alſo oblige him to eſteem the braſſe to be Gold. But albeit theſe gloſſes and conſequences be not in Scripture; yet it may be, they are cleare of themſelves and neceſſarly deduced from the Scripture, as the Presbyterians pretends. I found this pretence alſo to be falſe. For if they were ſo evident and neceſſary: then men of iudgement would eaſily ſee ſuch gloſſes, and make ſuch conſequences. But the holy Fathers, who were not only men of great Iudgement, but were alſo moſt Eminent for learning and holyneſſe, never made any ſuch interpretations and conſequences vpon the Scripture. Therefore the Presbyterian gloſſes, &c. cannot be clear and evident, which ſuch holy and piercing ey's could not ſee:

or if they saw them, it was only to condemn them, as hath been shewed. And albeit this authority be more then sufficient; to overthrow the pretended clearnesse of all these new glosses: yet, when I considered, that the most learned of all the Protestants side: as all the Lutherans in Germanie, Suedland and Denmark, who have their Superintendents, and the late Protestant Church of England, Scotland and Ireland; and which is to be much here considered, the Scottish Church at its first Reformation; never made any such Interpretations vpon these Scriptures, but had their Bishops and Superintendents: then I esteem'd it a madnesse to imagin, that these Presbyterian glosses could be clear and necessary: which neither: the holy Fathers, the whole primitive Church, and so many Learned Protestants, and all their Churches could not see. And albeit the French Protestants do admit of the Consistorial disciplin; yet, they do not declare Episcopacy, to be absolutly Anti-Christian, or that their forme is only Christian; much lesse, do they think it so necessarie, as to overturne Kingdomes & Commonwealths, for setting it vp. Of which Beza and du Moulin may be sufficient witnesses. The first saith: *Whosoever doth iudge this disciplin not only vnprofitable, but hurtfull to their Churches: Let them enioy their owne sense.* And much more to this purpose. The other saith: *In so much as cõcerneth Ecclesiastical disciplin, we do not hold that equality of Pastors, is absolutely necessary. Wee esteem not that order a point of faith, or a doctrin of*

Beza cont. Errast. fol 1- Mons. Moulin buck. 30. a t. sect. 12.

Salvation. we live, thanks be to God, in brotherly concord without neighbouring Churches, which follow an other forme, & where there are Bishops & some Superiority. And Monsr Blondel, a famous Minister in France, hath lately written a booke entitled *of the Primacy in the Church*: where he teacheth, that although Superiority of Pastours be not by Divine right; yet, it is not against Divin right: and therefore, neither is equality of Pastours by Divine right. All which are very far, from the doctrines and practises of our Scottish Presbyterians; who stands very single and bare, of all authority Divine and Humane; having all the world against them, not only the holy Fathers and whole ancient Church: but also all the old Protestants: both Lutherans and Calvinists. And if we shall add vnto these, the Independents and Anabaptists, and other new Protestants, who admits of an equality, among Pastours, but condemns Presbyterian power and Tyranny; their small authority and number is yet much diminished, and the clearnesse of their glosses is much obscured. Lastly, if we will take away, from the Presbyterians number, all these, who, by deceit or force, were gain'd vnto it; their authority will appeare very slender, and the number of knowing and willing Presbyterians, scarcely considerable: for now, when force hath fail'd them, many are dayly falling from them.

In Veron tom 2. contro de Hier.

As I found the Presbyterians destitute of all authority, to backe their new glosses; so I perceiv'd their reasons and Consequences, to be meer

meer Sophismes: as this, which they wrest out of our Saviours words, in S. Mathew above cited, doth shew. Christ, say they, forbids ruleing among the Apostles, as the Princes of the Gentiles vsed over their Subiects, saying: *It shall not be so among yow; but whosoever will be the greater among you, let him be your servant &c.* Therefore, say they, none ought to be greater then an other, but all equal. And from this equality they inferre, that there ought, to be a Presbytery. Which is as ridiculous, as if yow would say, the King or Supreme Magistrate forbids all domineering, or Tyrannizing of his subordinate Iudges, such as is vsed among the Turks: Therefore he forbids all Superiority of one over an other, and makes all his Iudges equall: whereas indeed there followes no more, but that he forbiddeth Turkish Tyranny. After the same manner, Christ forbids among the Apostles, Heathenish Tyranny, but not lawfull and Christian Superiority. Yea, doth not Christ propound himself, for an example, in the same place; and was not Christ Superiour to the Apostles? Therefore it's evident, he only requireth there, greater humility in those, who were to be in greatest dignity, as S. Hierom, writing on this place, doth observe. So that our Saviours words here, are so far from inferring an equality; that they necessarly suppose an inequality of Pastours. And, if such Presbyterian consequences were admitted, they might, vpon the same ground, bring in a Levelling in the Civil, as wel as in

the Eccleſiaſtical Eſtate. Yea, they would deſtroy their Presbyteries, which they would have only to ſtand; as the Independents do reaſon well againſt them. For it's much leſſe lawfull, for tuentie or many to Domineer over their brethren, (as the Presbyterians have done, and would do) then for one, of worth & vertue, to have & exerciſe Chriſtian Superiority and Iuriſdiction. As the old Proteſtants do ſhew the falshood of the Presbyterians firſt conſequence, by which they would wreſt from our Saviours words an equality of Paſtours; ſo the Independents and other new Proteſtants do ſhew the falshood of their ſecond conſequence, by which, they would infer from that ſuppos'd equality, the governement of their Presbytery. For theſe new Congregations do admit equality; and yet will not heare of Presbytery. The like inſufficiency may be shewed of their gloſſes and conſequences, vpon that place of S. Paul to Timothee, where he ſpeaks of Presbytery: from which they would moſt ridiculouſly infer parity of Paſtours, and the whole platforme of their diſciplin, with the power of their Soveraigne Iudicatory, which they call Presbytery. All which gloſſes and conſequences are not only againſt the ſenſe of the holy Fathers, and of the ancient Church; but alſo againſt the ſenſe and interpretation of almoſt all the old and new Proteſtants: which is ſufficient to shew them to be falſe and groundleſſe. And therefore for brevities ſake, we will not inſiſt longer in refutation of them. This only may be obſerved by

the way, that the Presbyterians, are brought to a hard ſtraight: when, for all their diſciplin, which they bragge is ſo clearly in Scripture, they are enforced to run to one word; and that alſo they muſt Etymologize and vnderſtand, againſt the ſenſe, of all Chriſtian Nations and Ages.

But albeit the Presbyterian diſciplin cannot be found in the Scripture, nor Fathers, nor cannot by any right reaſon be drawen from them; yet perhaps it may be good in it ſelf, and a heavenly thing. Well then: we ſhall, according to to our Saviours rule, try it briefly by its fruits. It made indeed great promiſes of it ſelfe, and had ſome faire flouriſhes: but the fruits did not anſwer to expectation, neither were they proportionable to the great labour that was beſtowed in planting, nor to the aboundance of blood, that was shed for watering that vnhappy tree. Among many high commendations of Presbytery, which are collected in the 34. chap. of the Survey of the holy Diſciplin, it was ſaid in Queen Elyzabeths time *The want of Presbytery is the cauſe of all evil. It's not to be hoped that any Commonwealth can flouriſh without it. Without this diſciplin, there can be no right religion. Theſe who reiect this diſciplin, refuſe Chriſt to raigne over them.* At the beginning alſo of theſe troubles in Scotland, the people were fed with large promiſes of the good of Presbytery. For then it was ſaid, that all Prelatical pride and Tyranny, ſhould ceaſe: all innovations, ſhould haue an end: the purity of the Goſpel, ſhould be reſtored: and all bleſſings ſhould be poured

downe with Presbytery vpon this Nation. Theſe were the promiſes & floorishes of Presbytery: but the fruits have proved iuſt contrary. For there was never more, yea hardly ever ſuch pride and Tyranny: never more Innovations: never greater miſeries and calamities: and never leſſe ſolid religion, and more inclination to Atheiſme: as may appeare by reflecting on what hath been ſaid above. It cannot be denyed, (whatſoever the Government of the Church be) but our Saviour doth require meeknesſe and humility in the Governours of it; and yet the Covenanters (in the iudgement of many) haue carried themſelves, as if Chriſt had not required theſe vertues, but rather the contrary vices. Therefore, many of the wiſer ſort of thoſe in England, who were weary of Epiſcopacy, after they had taken a short Triall of Presbytery, ſoone ſmeld out the nature of it; and finding they had changed for the far worſt, and that their Conſciences were oppreſs'd by more heavy Taſk-maſters, they did quickly caſt off that heavy yoke; and ſo finding out a third way of Independency, haue many wayes, ſince that time, both outwitted, and over throwen the Presbyterians, by their owne weapons.

To conclude this matter: I found after a ſerious triall, that Superiority of Paſtours, is conforme both to the old and new Teſtament: that Epiſcopacy, is ſo far from being Anti-Chriſtian and againſt Gods word; that it is moſt Chriſtian and expreſly contain'd in the word of God,

which was ſo vnderſtoode by the holy Fathers: and that this was the governement of the primitive Church, in the pureſt times, when the office of a Bishop, was not ſo much a place of honour, as a worke of labour, and the next degree to Martyr-dome; as is evident in the Bishops of Rome, thritie of which and above, did ſucceſſively, after S. Peter, shed their blood for Chriſt. And vpon the other part, I could not find parity of Miniſters, and the new diſciplin in the Scriptures: but rather, I found that it was againſt Scripture, againſt the holy Fathers, and the whole primitive Church: againſt ſound reaſon, and good governement: againſt many Proteſtant Churches, & the learnedeſt men of that profeſſion: and againſt the practiſe of our firſt Reformers: and that it brought in confuſion in the Church, and Tyranny over mens conſciences: that it was condemned, as an ancient hereſy, by the holy Fathers; and that, as an evil tree, it had lately produced much evil fruite. Therefore I could not abandon all theſe divine and humane authorities, theſe manifeſt reaſons and experiences, which I found in confirmation of Epiſcopacy, and in condemnation of Presbytery, for the ſtrong cry's of ſome few paſſionat Miniſters: who, as they are deſtitute of all divine and humane authority; ſo they ſcarcely profeſſe to ſatisfy men in reaſon. They will haue their bare words, accompanyed with a ſigh or a grone, to be ſufficient, to oblige all men, to ſwear, and believe, all that they ſay or can invent; albeit you find never ſo great

anthotity, yea and reaſon it ſelf to the contrary. It's knowen, how a great Apoſtle of the Covenant, cry'd out againſt ſome Miniſters, who, ſhortly after the beginning of theſe troubles, came to reaſon for Epiſcopacy, or to demand reaſon, for the abolishing it, and ſetting vp of Presbytery. *Away, Away*, ſaid he, *With your reaſon; you muſt quite all reaſon, and help poore Chriſt a lift.* Which he ſaid truly in a part. For any man, who would believe them, muſt quite reaſon, and more too.

I found, at lenth, this matter concerning Epiſcopacy, or the governement of the Church, to be of greater conſequence, then many thinks, or I was at firſt aware of. For what can be more fundamental to the Church, then the Order and governement, which Chriſt hath eſtabliſhed in it? What can be a more dangerous & fundamental errour then to overthrow, yea, and accurſe that order and governement, which Chriſt had ſetled in it? If it be Treaſon in any Kingdome or Commonwealth, for any private faction, to overthrow the fundamental Governement, which is eſtabliſhed in them by law; What high treaſon is it againſt Chriſt: to abrogate and accurſe that order and Governement which he, with ſo great wiſdome, had ſetled in his heavenly Kingdome? Therefore if Epiſcopacy be ordain'd by Chriſt, and ſo be, *iure divino*, as it appear'd ſufficiently to me for the reaſons lately touched; Then, as the Puritan Authour of the tuelue general arguments, reaſoneth well, and acknowledgeth ingenuoſly; *The Churches of*

In Antidot. by S. N. 3. part. p. 134.

Scotland France Low Countries and other places.

cannot be a trne Church: but the Synagogue of Satan, contradicting therein both Christ & his Gospel. Moreover, if there can be no true Church without lawfull Pastours; and no lawfull Pastours can be without lawfull ordination; and none hath power of ordination except Bishops alone, as the doctrin and practise of the ancient Church do shew: Then the destruction of Episcopacy brings alõg with it, the destructiõ of all lawfull Pastours, and so consequently, of a true Church and Sacraments which is a most desperat errour; as it was a most cruel Tyranny, to enforce others to swear and believe it, against their Consciences.

CHAP. VIII.

Of our Lords Prayer, neglected to be said by the Presbyterians.

AFTER I had tried the Presbyterians abrogation of the Apostolique government, which Christ had established in his Church; I proceeded next, to consider briefly their innovation, concerning the most excellent of all prayers, which himself had made, and recommended to his Church. We were taught, from our infancy, to say our Lords prayer: and the Ministers themselves did ordinarly conclude their prayers with it. Christ made it, and the Scriptures containe it. So that we had not only the dignity of the Authour, & the authority of the Scriptures; but also the practise of

the Miniſters, and of the whole people, to render the vſe of this divine prayer, laudable and profitable. But after the Presbyterians tooke vpon them to be Reformers, they aboliſhed all ſet prayers, and this alſo was worne out of vſe, as well as the reſt. Yea, as they all neglected, any more to ſay it, ſo there were ſome, who thought not that ſufficient, vnleſſe they ſpoke alſo too boldly againſt the vſe of it. I could never ſee any probable pretence for this Presbyterian innovation; which (as I am informed) ſeem's ſo ſtrange and incredible to ſtrangers, that they can hardly believe it. Therefore this alteration being ſo vnreaſonable, I did quickly diſcover the abſurdity of it.

1. I found it, to be againſt the practiſe of our firſt Reformers. 2. Againſt the Scriptures. 3. Againſt the ancient Church, and holy Fathers. 4. That the Presbyterians by forbearing to ſay this prayer, did rob themſelves of the benefite of the moſt excellent and efficacious of all prayers. 5. That they did not bring ſo good prayers in the place of it.

Becauſe the Presbyterians, pretended alwayes, to reduce all things to the purity of our firſt Reformation; I informed my ſelf of the practiſe of our Reformers; and I found they made publique vſe of this praver as may be ſeen in M. Knoxes Chronicle pag 288. where, at the concluſion of the prayer, for election of the Super-Intendents, it is ſaid; *We crave the encreaſe of thy grace, as by thee, our Lord, King, and only Biſhop, we are taughs to pray: Our Fa-*

ther &c. So that this Presbyterian innovation, is clearly againſt the purity of the firſt reformation.

2. It is alſo manifeſtly againſt the Scripture, for after our Saviour had reproved the hypocritical prayers of the Phariſees, and much ſpeaking of the Heathen; he ſaith vnto his diſciples: *Be not you therefore like to them &c. Thus therefore ſhall you pray. Our Father &c.* And becauſe, ſome do very phantaſtically pretend, that our Saviour, did not preſcribe this prayer to be ſaid; but only did ſhew it, as a forme, or model of prayer, to be followed: they are clearly convinced out of the 11. chap. of S. Luke, where our Saviour ſaid to his diſciples: *When you pray; ſay, Father, hallowed be thy name &c.* Our Saviour here, ſaith not; ſay thus or after this manner: but ſay, *Our Fathers. &c.*

Matth. 6. 9.

Luke 11. 2.

3. This Presbyterian innovation, is alſo much againſt the practiſe of the holy Fathers; and primitive Chriſtians; who vſed this divine prayer frequently and dayly. S. Auguſtin beareth witnes of this, when he ſaith. *The dayly prayer of the faithfull, doth ſatisfy for our dayly & light offences: for its theirs to ſay; our Father which art in heaven.* Where the holy Father, calls this prayer, for the dayly vſe of it, *the dayly prayer of the faithfull* And albeit, as the ſame S. Auguſtin teſtifyeth elſwhere, there be not an abſolute neceſſity, of ſaying the ſame words, but to pray in the ſame or the like ſenſe; yet the Church of Chriſt in all ages, did ever give ſuch reſpect, vnto this heavenly prayer; that ſhe

Aug. in Enchir. c. 71.

Aug. l. de Magiſtro c. 1. & in epiſt. 121. ad Probam

hath continually vſed, not only the ſenſe and meaning, but alſo the very words of Chriſt. And although alſo, she made vſe of other prayers; yet she never omitted this, but vſed it dayly and frequently, as deſerving moſt iuſtly the preeminence above all other prayers.

4. The holy Fathers do shew, not only the excellency of this divine prayer, but alſo the great efficacy of it, to obtaine from God all benefits. S. Cyprian writes thus of it's excellency. *O deerly beloved, how great and how many are the myſteries of our Lords prayer! They are briefly collected in ſpeech, but they are Spiritually copious in power: So that nothing is omitted in our prayers and ſupplications, which is not contayn'd, in the compend of that heavenly doctrin.* Tertullian calls our Lords prayer. *Tho Breviarie, or Compend, of the Euangel* And ſaith: *that how much it is shortned in words, it is as much enlarged in ſenſes.* But there needeth not much commendation of the worke, to thoſe who know the Excellency of the Authour. The ſame S. Cyprian doth shew the great efficacy of this prayer, in theſe excellent words. *Since we haue Chriſt, an Aduocat with our father, for our ſins; when we ſinners do ſupplicat for our offences; let vs bring forth the words of our Aduocat. For when he ſaith: what euer you aske from the Father, in my name, he will giue it vnto you: how much more efficaciouſly, ſhall we obtaine what we aske in Chriſts name; if we aske it by his owne prayer?* And againe, he call's it a friendly & familiar prayer, to pray God with his owne: to make the prayer of Chriſt, aſcend

Cyp. de Orat. Dominica.

Tertull. lib. de Oratione.

Cypr. ibid.

vnto his eares. *The Father*, ſaith he, *will acknowledge the words of his Son: when he who dwelleth inwardly in the heart, is alſo outwardly in the tongue.* S. Auguſtin, in the place lately cited, doth ſhew alſo the vertue of this prayer, when he ſaith: that the dayly ſaying of it, doth ſatisfy for our dayly and light offences, without which this life is not led. Therefore the Presbyterians by neglecting to ſay this prayer, did deprive themſelv's, of the benefite, of the moſt excellent, and efficacious of all prayers. And therefore, albeit they tooke exception, againſt all ſet formes of prayer, which were made by men, and would ſay them no more; yet they might haue alway's excepted this prayer, which was made by God: both for the excellency of it ſelf, and the dignity of the Authour. But all were put in the ſame Category. Yea, there were ſome of the deepeſt Presbyterian dye, who did not think it ſufficiēt, to neglect the ſaying of it: vnleſſe they ſpoke alſo irreuerently, againſt the vſe of it. And there were ſome ſo vnreaſonable, that they would maintaine, it was not only vnprofitable to ſay our Lords prayer; but alſo vnlawfull. We noted above, how a great Apoſtle of the Covenant, called publickly, the vſe of ſaying often our Lords prayer, *a Papiſtical charme.* An other Miniſter in Galloway did glory (as I was aſſured by a perſon of knowen honeſty) that he had banished, out of his parish, two Idols: *to Witt, Our Father &c.* and *God of all glory and peace &c.* Which was a short grace, that was ſaid ordinarly after meate; for all graces, as well as prayers,

behoved to be extemporary, even among the Laiques, who intended to be in the right Presbyterian Mode. But as that person, to whom this Minister spoke, answered him well, saying: *If you haue banished these two, which you call Idols: I feare you shall bring in worse Idols in their place.* So it fell forth. For in place of that diuine, short, and excellent prayer, made by God: we got long, tedious, inconsiderat prayers, made *extempore* by men; which, for the most part, were full of Tautologies, and idle bablings. As Tertullian said well of our Lords prayer. *That it was short in words, but large in senses:* So the contrary may be said, not vnfitly, of the Presbyterians extemporary prayers: *They were large in words, but very short of sense.* And this was the Noble exchange that we made: which certainly was for the worst.

Seing then it's evident, that our Lords prayer, is the most excellent of all prayers; that it was made by Christ for our vse: that it was highly esteem'd, and frequently vsed by the holy Fathers, and the primitive Church: that it's most efficacious to obtaine from God all benefit's; and besid's, that it was said publickly, by our first Reformers, and is yet vsed by all the old Protestants; I could not approve the Presbyterians innovation, of forbearing to say it. Much lesse could I approve, the irreverent, or rather blasphemous opinion, of some, who maintain'd, that it was both vnprofitable, and vnlawfull to vse it: which I found also to haue been maintain'd, many yeares ago, by the Brou-

nists and Puritans: as may be seen *in Britannomachia Ministror. lib. 2. cap. 6. dogm. 13. 14.* For what is the authority of Presbytery, against all these authorities, which are brought for the laudable vse of our Lords prayer? And how much lesse is it to be esteemed; since this innovation, did not proceed from any general consent, of the whole Ministery: but from some few giddy domineering heads, which Tyrannized over the rest, and made them to follow their example. For now, since Presbyterian power is a little quailed, diuerse Ministers, are clinging in againe, to their old custome, of saying this divine prayer; which they may do now, without danger.

I admired much, when a Catholique friend shew me, that the Waldenses defended an errour iust contrary, in this matter, to the Presbyterians. For they maintain'd, that no other forme of prayer, was to be admitted, except our Lords prayer, as may be seen in Gualterus: and these, admits almost all other prayers, except that. I thought the Waldenses and we had agreed better together: for I had often heard, that we were all of one religion. But the same friend made an other observation on this matter, which seem'd to be more smart. For after he had shewen me a ridiculous story, which is related, towards the end of the Preface to M. Knoxes Chronicle, with many fabulous-like circumstances; and which thereafter, I found (not without some admiration) to be repeated in B. Spotswoods new history: How there

Gualter Chronol. sæcul. 11. cap. de Vualdens errore 29.

Spots. hist. lib.

2. p. 91. Anno 1550. fell forth a great diſpute and trouble among the Doctours of S. Andrew's, a little before the Reformation; *Whither our Lords prayer, should be ſaid only to God; or if it might be ſaid to the Saints alſo?* Now, ſaid he, this fable by Divine providence, is truly turn'd on your Presbyterians. For they will not have our Lords prayer to be ſaid, neither to God, nor the Saints; and they withdraw men, by their evil example, from ſaying to their heauenly father: *Our Father which art in Leaven. &c.*

CHAP. IX.

Of Glory to the Father &c. or of the hymne of Glorification, taken away by the Presbyterians.

FROM the reformation of our Lords prayer, which was ſaid to our heavenly father; the Presbyterians proceeded next, to reforme, or rather to abolish the hymne of Glory, which was ordinarly ſung in praiſe of the holy Trinity. This Innovation ſeem'd very ſtrange, and gaue great ſcandal to many. For beſids, that it had been vſed from our infancy, and was ſung publickly in all Churches, at the concluſion of of the Pſalmes: it contain'd not the leaſt apparance of evil, but rather, did appear to tend much, to the honour of God, to whom all praiſe & glory principally belongs. And albeit it be not, word by word, in one place of the holy Scrip-

ture, as our Lords prayer is; yet the ſenſe, and the like words, if not the ſame, are to be found in it. For what is more expreſly contain'd in the new Teſtament, then the Father, Son, and holy Ghoſt, in whoſe name. we are all baptized: and which, all true Chriſtians do acknowledge to be one true God? And what is more cleare in Scripture, then that Glory is due vnto God? S Paul ſaith: *to the King of the worlds, immortal, inviſible, only God, be honour and glory for ever. Amen.* S. Peter alſo ſpeaking of Chriſt, ſaith: *to him be Glory both now and to the day of eternity. Amen.* And S. Iude: *to the only God our Saviour, by Ieſus Chriſt our Lord, be Glory & magnificence, empire and power, before all worlds, and now, & for all worlds evermore. Amen.* There is nothing more frequēt in the Revelatiō, then redoubling of this Glory to God. S. Iohn ſaith, that he heard every Creature, in heaven and vpon earth, ſaying: *to him who ſitteth on the throne, and to the Lambe benediction, & honour, & glory, & power, for ever and ever.* Therefore, ſince the giving of Glory to God, is the principal exerciſe of the Saints, in heaven: why may it not, or rather, why ought it not, to be the exerciſe alſo of the Saints on earth? S. Iohn ſaith, he heard a voice come out from the throne, ſaying. *Say praiſe to our God all you his Servants: and you that feare him, little and great.* Why then ſhould the Presbyterians hinder both little & great, to ſing this hymne of praiſe & Glory vnto the holy Trinity? Why ſhould they goe againſt their owne former practiſe, and that cuſtome which was ob-

1. *Tim.* 1. 17. 1. *Pet* 2. *epiſt.* 3. *ch. ver.* 18. *Iude ver.* 25. *Apocal.* 5. 13. *Apoc.* 19. 5.

ſerved by their firſt Reformers, and which is yet keep't in all the more ancient Proteſtant Churches? How could one of their Miniſters interrupt the people, when they were ſinging that hymne, by crying out no leſſe ridiculouſly then ſcandalouſly: *No more Glory to the Father: No more Glory?* Indeed, if the Presbyterians denyed the myſtery of the holy Trinity, as the Arians did, they might vpon that falſe ground, had ſome pretence of reaſon, for this innovation: but acknowledging the truth of that Divine myſtery, they appear'd very vnreaſonable for abolishing that hymne, which was ordinarly ſaid in praiſe of it, and which hath ſo good ground in the holy Scriptures.

Being therefore deſirous, to know this matter from the ſource, I had my next recourſe (according to my accuſtomed methode) vnto the primitive Church, & the holy Fathers. And there I found that this hymne was moſt ancient, & an Apoſtolical tradition: that it was highly eſteem'd, and much vſed by the Catholique Church in the primitive times: that as ſome heretiques did much endeavour to pervert it; ſo the Catholiques did labour as diligently to preſerve it, in the ſame purity, as it had deſcended vnto them, by continual practiſe and tradition. And laſtly, I found, that God did approve the laudable vſe of this hymne, by ſome notable miracles. All which we shall briefly shew.

Baſil. ad Amphiloch. de ſp. 5. How the hymne of Glorification was vſed, from the very tyme of the Apoſtles, S. Baſil the Great

Great doth largely shew. For when the Sacrament of Baptisme was administrated by them, in name of the Father, & of the Son, and of the holy Ghost, the faithfull answered: *Glory be to the Father, & to the Son, and to the holy Ghost.* Which custome of glorifying God, the same holy father doth affirme to be an Apostolical tradition, which had been every where observed, throughout the whole Church. Of this matter, Cardinal Baronius treateth amply, in his third tome, anno 325. Wh re he also sheweth, that this hymne was of so great authority and esteeme, in the ancient Church, that, when the holy Fathers, in the Counceil of Constantinople, were to establish a rule of faith, against some Heretiques, who denyed the Divinity of the holy Ghost; they would haue inserted in that Symbol, a testimony from this hymne of Glory, for the Divinity of the holy Ghost, in these words: *Who with the Father and the Son, is adored and Con-glorifyed.* And albeit this hymne was much vsed in the Church, from the beginnings yet it was sung more frequently, in honour of the blessed Trinity, after the Arians began to corrupt it. *Baron. tom. 3. anno 325. n. 174.*

How the Arians did strive to change and pervert this hymne, the same Card. Baronius sheweth out of Sozomen: for as they had changed the forme of Baptisme, by saying: *I baptise thee in the name of the Father, by the Son, in the holy Ghost*: so also they corrupted the hymne of Glorification, by singing: *Glory be to the Father, by the Son, in the holy Ghost.* Which diversity bred *Baron. ibid. n. 173.*

a diſſenſion in Antioch, between the Catholiques and the Arians: whilſt they would keep the ancient cuſtome, and the others would bring in their corrupt innovation. Therefore the great Councel of Nice, which had condemned the Arian hereſy, for the more confuſion of it, gave order to continue theſe hymnes in the Church, which were in vſe to be ſung formerly in praiſe of the holy Trinity, and eſpecially the hymne of Glorification, which the Arians had changed and endeavoured to pervert, as they had impiouſly denyed the myſtery of the holy Trinity, in whoſe honour it was ſaid. And from this time, that hymne began to be more frequently vſed; ſo that the Countrey people would ſing it, whilſt they were buſied about their ordinary labours. For how much the Arians did ſtrive to ſuppreſſe and pervert it; ſo much the Catholiques did labour to preſerve and celebrat it. For which cauſe, S. Ambroſe did conclude all the new hymnes, which he made, to be ſung by the people, during the time of the perſecution which he ſuffered of the Arians, with the hymne of Glorification, as S. Auguſtin teſtifieth. And therefore, being accuſed by the Arians, for hauing deceived the people, with the verſes of his new hymnes, he anſwered: *I do not deny that &c. What is more powerfull then the Confeſſion of the Trinity, which is celebrated every day by the mouths of the people? They labour all earneſtly to confeſſe the faith: they know to praiſe in verſe, the Father, Son & holy Ghoſt: and they are all become Teachers, who ſcar-*

Baron. ibid. n. 176.

Aug. lib. 9. Confeſſ. c. 6. 7. Ambroſ. in Auxent

rely could haue been Schollers. Yea, to confound yet more the Arians, who blasphemously said, that the Son was made by the father in time, and that there was a time, when he was not, the holy Councel of Nice was pleased to add vnto the ancient hymne of Glorification, *Glory to the father &c.* That appendix; *As it was in the beginning, & now, and ever shall be, world without end, Amen.* Which clause did appeare in my iudgment, as a prophesie, serving not only for the confusion of the Arians, but also of the Presbyterians.

Moreover, the Christians of old, were so carefull, to preserve the integrity of this hymne, as it had been delivered vnto them by their religious Ancestors; that they would not suffer so much as one syllable of it to be altered: So that diverse of the faithfull did take offence at some expressions of great S. Basil, who ended his Sermons with the Glorification, for not observing precisly the words of it. And therefore he wrote an excellent booke *de Spiritu sancto*, to give satisfaction vnto the Catholiques, and to take away all aduantage, which the heretiques might haue drawen from his expressions. Where he professeth: *that it is not lawfull to any person whatsoever, to reiect or write otherwise the syllabe, And, which proceeded from our Lords mouth.* *Basil. de Sp. S. cap. 27.* The same did Pope Vigilius testify (as Baronius relateth) to Eutherius a Spanish Bishop, who had shewed him, that some evil Christians in Spaine, had changed both the forme of Baptisme, and the hymne of Glorification, by taking *Baron. tom. 7. anno 538. p. 179.*

away from them both, the particle *And*, before the holy Ghost, saying *I baptize thee in the name of the Father, & of the Son, holy Ghost.* Doing the like also when they sung the hymne of Glorification: To which the Pope answered, that these were novelties and dangerous errours; wherein, if these persons would obstinatly continue, they could haue no communion with the Catholique Church. By this, and diverse other experiences, I perceived, how carefull the ancient Christians were, to preserve the purity of divine truths, & of Apostolical traditions; that they would not quite nor alter so much as one syllable of them, to please all the Heretiques in the world. What would they thought then of the Presbyterians, who haue not taken away on syllabe; but the whole sentence and substance of this hymne?

Lastly, I found that God hath been pleased, to approve the laudable vse of this divine hymne, by miracles. For, whereas diverse Catholiques had their tongues cut out, by the wicked & cruel Arians, in the persecution, which they endured vnder Hunericus the Arian King of the Wandals; by the admirable power of the holy Ghost they spoke distinctly without their tongues, and did celebrate the divinity of Christ: as Baronius sheweth, by the testimony of irrefragable witnesses, as of Iustinian the Emperour, and diverse others, who saw some of them with their eyes, and heard them speake. Which matter also Cornelius a Lapide doth touch, in his Commentaire on the 8. ch. to the Rom: v. 28.

Baron. tom. 5. anno 484.

Moreover, the same Baronius doth also relate, out of many good Authours. how Hildebrand the Popes Legat in France (who became thereafter Pope Gregory the 7.) did, by this hymne miraculously discover diverse Simoniack Bishops, in that Kingdome. For when one time, a learned and eloquent Bishop was accused of Simony before him, which he would by no means confesse, being suddenly commanded by the Legat to say: *Glory be to the Father & to the Son, & to the Holy Ghost*; he pronounced indeed clearly and distinctly the Father & the Son; but by no means could he pronounce the Holy Ghost. By which miracle he was moved to confesse his fault, & to quite his Bishoprique: after which confession, he pronounced distinctly the whole hymne. Diverse other Simoniack Bishops, in that Countrey, were induced by the same miracle, to do the same. So that God Almighty, for approving the vse of this heavenly hymne, hath made his approved Servants, who wanted their tongues, miraculously to pronounce it: and from these, who had tongues, but vere vnworthy, he tooke away even their natural power to vtter it. *Baron. anno. 1055.*

What shall we say then of this inconsiderat Presbyterian sect, which hath outstripped the Arians, the most wicked of all Heretiques? For these did only change a little this glorious hymne, which yet; with that change, might admit a good sense; although they made it for a perverse end: but the Presbyterians, to their greater ignominy, haue totally abolished it.

Wherein they haue shouen themselv's against the Scripture, and to be clearely opposit unto the holy Primitive Church, to the sacred Councel of Nice, to the custome of their first Reformers, and to goe against their owne practises, and of the other Reformed Churches abroad. Yea, in an other consideration, the Presbyterians appeare, in this point, to be worse then the Arians. For these Heretiques, denying the mystery of the holy Trinity, by opposing one or two places of Scripture (which they did privatly & fallsly expound) to the constant & ancient belief of the whole Christian world; did rationally, supposing these ill principles, to change the hymne of Glorification, which was said in in honour of the holy Trinity, yea, if they could, to haue altogether abolished it: which doubtlesse they had done, if shame could haue permitted them. But they left this effronted action to the Presbytery, which is more passionat and lesse rational, then the Arians. For the Presbyterians pretending to believe the mystery of the holy Trinity, haue most irrationally abolished that hymne of Glory, which had been said in honour of it, from the beginning of Christianity. I was much astonished, when I considered, into what miseries & raveries, inconsiderat passion, & furious zeal do drive men, who vnder pretence of greater purity, & of more close adhering to the Sriptures, stray alway's further from them, and fall into greater impurity. and defile themselv's with more filthie errours.

This innovation, shortly after it came in, was very hardly preſs'd againſt me, by a Roman Catholique of my acquentance: who tooke occaſion therevpon, to ſay vnto me. What is the reaſon, that M. Knox your firſt Reformer, whom you eſteem no ſmall light, did not abolish the hymne of Glorification, as your Presbyterians haue lately done? Or, if he did not ſee all things, how could it eſcape the sharp eyes of theſe two famous firſt Apoſtles, Luther & Calvin, whom you believe to haue bein ſent extraordinarly by God, to reforme the Church? They neither ſaw, nor could ſee any thing blameable in it. When he ſaw, that I anſwered nothing, but only blamed the Presbytery, for their inconſideration & inconſtancy, which indeed was all that I could ſay: he told me that S. Paul manifeſteth the true Source of this, & the like innovations. For, ſpeaking of falſe Teachers, he ſaith: *Evil men, and Seducers, ſhall wax worſe, erring & driving into errour.* So, that, what the firſt Reformers (who could not on a ſuddaine deny all truths) left vntouched, your ſecond Presbyterian Reformers haue abolished: as they haue done here the hymne of Glory, which was ſaid in praiſe of the holy Trinity: and for which, you haue got the noble exchange of cõtinual praiſes of the Covenant & Presbytery. But as the great Councel of Nice did add vnto the ancient hymne of Glory *to the Father* &c. that clauſe. *As it was in the beginning &c.* For confuſion of the Arian hereſy: So alſo it hath, by the ſame addition, pro-

2. *Tim.* 3. 13.

phetically foretold the continuance of it for ever, to the confusion of this new sect called Presbytery, which is most consonant to that of S. Paul: *To God be glory in the Church, and in Christ Iesus to all generations, world without end Amen.* That Church, which hath triumphed over the Arians, who corrupted this glorious hymne; will also triumph over the Presbyterians, who have abolished it. Yea, this hymne shall not only continue to the worlds end, in the Church Militant: but it shall be also the exercise of the Church Triumphant; which shall never cease, for all eternity, to sing praise & glory, vnto the most holy Trinity. Thus ended my Catholique friend: whose words I found to be more waighty, a good space after, then they appear'd to me, at the time, when he spoke them. Moreover, I remember he desired me to consider, that these innovations against our Lords prayer, and the hymne of Glory, were such blacke actions; that the prime Presbyterians who introduced them, were ashamed to make acts to forbid them, as they had done for abolishing of Episcopacy, and some other points; but only brought them in by a desuetude, as they speake, and so wore them out of vse. Which, she weth, said he, that they would gladly haue some things done covertly, which they are asham'd to avow publickly.

Ephes. 3. 21.

CHAP. X.

Of the Apostles Creed, denyed to be Apostolical, by the Presbyterians.

THERE was hardly any thing, that the Presbyterians did, which made me stumble so much; as their Innovation, concerning the authority of the Apostles Creed. They were not content with their Reformation, or rather abrogation of the Apostolique governement, vnlesse they also did deny the Creed to be made by the Apostles, and so weare it out of vse, as they had done our Lords prayer. At the end of of their new Catechisme, they speake thus of the Creed: *Albeit the substance of the doctrine comprised in the Abridgement, commonly called the Apostles Creed, be fully set forth in each of the Catechismes, so as there is no necessity of inserting the Creed it self; yet it is here annexed, not as though it were composed by the Apostles &c.* In which words, they teach covertly two things. 1. That the Creed it self is not necessary, if we have the substance of it, as it is explain'd in the new Presbyterian Catechisme. 2. that it needs not be esteemed, to be composed by the Apostles. But their practise did shew more evidently their meaning. For they did not only declare it, not to be Apostolical, and therefore to be only a humane collection: but also they did no more say it, neither did they require it to be said any *Shorte Cat. V vest. in fine.*

more of others; as the cuſtome was formerly at Baptiſmes. And by theſe means, they put it out, both of eſtimation and vſe.

This innovation gave great ſcandal to many, who thought iuſtly, they could thereafter be ſure of nothing, ſince their Creed was called in queſtion. This was vniverſally eſteem'd, before the Covenant began, the badge or mark of a Chriſtian, and the principal foundation of the Chriſtian religion. The authority of it was held ſo ſacred, that it was an ordinary proverbe in mens mouth's, when they would give great aſſurance of performing any thing they had promiſed: *that before they failed. They would as ſoone deny their Creed.* As it was called the Apoſtles Creed; ſo it was taught for ſuch. & ſo it was believed and eſteemed to be. It was publickly ſaid, in the Church, by parents, at the Baptiſme of their Children; and it was required to be ſaid by the people, when they were Catechized. But all theſe things were altered and overturned by the Presbyterians. The authority and eſteem of the Creed was dash't, by their denying it to be Apoſtolicall: and the cuſtome of ſaying it, both publikly & privatly, was taken away; ſo that it was ſoone worne out, both of vſe and requeſt. If they did this ſo eaſily with our Lords prayer, which is contain'd in Scripture; how much more eaſily would they do it with the Creed, which is not in Scripture. and which they pretend to be a meer humane collection? And ſo, in a short time, they would get it to be altogether ſlighted, as a humane invention, and ba-

nished out of the memories of men.

Wherefore being desirous to penetrat this matter more inwardly, I found after some diligence, that the same grounds, which can be brought for the Apostolique authority of the Scriptures, are also brought, and that in an eminent degree, for the like authority of the Creed. And therefore, if we receive the one, we cannot reiect the other. I shall briefly collect, what I found, or hath been shewed vnto me, for the Apostolique authority, great excellency, & frequent laudable vse of this diuine Symbol. Cardinal Baronius in the 1. tome of his Annals doth shew, by the testimony of the holy & ancient Fathers, that the Creed was composed by the holy Apostles, a little before they were to part, and goe into seueral Countries, to preach the Gospel vnto the Gentils: to the end there might be a certaine, short, clear rule of faith, in which they all agreed, wherein they were to instruct all persons, and by which, as by a certaine badge, all Christians might be knowen. For this cause, it was not committed to writing; but was delivered by lively voice, and imprinted in the hearts of Christians, by the faithfull diligence of the Apostles. This S. Hierom, and S. Augustin do testify. The first saith: *The Symbol of our faith & hope, which was delivered by the Apostles, is not written in paper or inke, but in the fleshly tables of the heart.* The other affirmeth, that the Creed was not written, that it might be retain'd in the hearts of the faithfull. And againe he saith. *The holy Apostles did deliver a*

Baron. tom. 1. Annal. an. 44. n. 15. & seq.

Hier. epist. 61.

Aug. ser. 119. de temp.

Idem ser. 69.

de exposi. Symb. *certaine rule of faith, which being comprehended in twelve articles, according to the number of the Apostles, they called a Symbol; by which the faithfull may hold Catholique vnity, and tread vnder feete heretical impiety.* To these two great Doctours, agrees also S. Ambrose, who saith: *The holy faith is contain'd in the Symbol of the twelve Apostles, who, as skiful Artificers, meeting together, haue made a key by common counsel.* And againe: *Let vs believe,* saith he, *the Symbol of the Apostles, which the Roman Church doth ever preserve and keep's inviolate.* And if we will ascend higher, S Ireneus Bishop of Lions, and disciple of S. Polycarpus, sheweth that diverse Nations believed without Scriptures, by tradition, which certainly was of the Apostles Creed. S. Clement, the disciple of S. Peter, & Coadiutor of S. Paul, doth testify the same: Diverse other Fathers may be seen, cited in Cardinal Bellarmin *tom. 1. de verbo Dei non scripto, lib. 4. cap. 4.* S. Basil doth reckon the Apostles Creed, as a principal Apostolique tradition. And, in a word, I found that all Christian Nations and Ages, have borne testimony of this truth.

Ambro. ser. 38. & epist. 81.

S. Iren. lib. 1. c. 2. & lib. 3. c. 4.

S. Clement, epist. 1. ad frat Domini.

Basil. de Sp. S c. 27.

Moreover, I found that in the primitive times, this Symbol was holden in so great reverence, that in General Conncels, it vsed to be first recited, and lay'd downe, as the ground of the whole Ecclesiastique building, as Baronius doth shew. To this purpose; S. Augustin calls it. *The foundation of the Catholique faith vpon which the edifice of the Church, built by the*

Faron. vbi sup. Aug de Symb.

hands of the Prophets and Apostles, did rise. And S. Leo saith, *that this short and perfect Confession of the Catholique Symbol, which is sealed by 12. sentences of the Apostles, is so furnished with heavenly armour; that by this sword alone, all opinions of Heretiques may be cut of.* *ad Cat. lib. 3. c. 1.* *Leo ad Pul.* *Aug. ep. 96.*

As I found such great testimonies to prove the Apostolique authority of the creed; so I did find, that the holy Fathers, did highly praise the excellency of it, as of a worke worthy of such diuine Architects. S. Augustin calls it. *The comprehension & perfection of our faith. It's simple,* saith he, *short & full. That it's simplicity might serve the rudnesse, it's shortnesse the memory; & its fulnesse the instruction of the hearers.* Elsewhere he calls it *the Compend of the Scriptures.* lib. 1. ad Catech. And againe he saith: *This is a Symbol briefe in words, but large in mysteries. For whatsoever is prefigured in the Patriarchs, whatsoever is declared in the Scriptures, or foretold by the Prophets, &c. is contain'd, and briefly confessed in it.* And in his Sermon above cited: *de Traditione Symboli,* speaking of the Creed, he saith: *These are not humane words, but heavenly mysteries of our Lord.* But most notable and efficacious are the words of Rufinus to this purpose. *The Apostles,* saith he, *being to part from one an other to preach, they lay'd downe this marke of their faith and agreement: Not as the children of Noe being to part from each other, rearing vp a tower of bricke and slime, whose top should reach vnto the heauens: but building the fortresses of faith, of liuely stones, and heavenly pearles, which should stand stedfast* *Aug. ser. 42. de trad. Symb.* *Id. ser. in Vigil. Pentecost.* *Rufin. in præf. de exposs. Symb.*

againſt the face of the enemy : Which neither the Winds ſhould ſhake, nor floodes ſubvert, nor boyſterous ſtormes or tempeſts move. They therefore being to ſeparate, building the tower of Pride, were deſervedly punished with the Confuſion of tongues, that not one could vnderſtand the ſpeech of his neighbour : but theſe, Who built the tower of Faith, were endued with the skill and knowledge of all languages ; to the end, that the one might be the marke of Sin, and the other the monument of Faith. Thus Ruffinus.

Laſtly; the ſame holy Fathers do ſhew the frequent laudable vſe of the Apoſtles Creed, in the primitive Church. It was firſt taught and delivered vnto thoſe, who deſired Baptiſme; and it was required to be publickly ſaid by them immediatly before their baptiſme. This cuſtome (as Ruffinus sheweth) was carefully obſerved in the Roman Church. S. Auguſtin alſo doth witneſſe, how the God-fathers did ſay it, in name of the Infants whom they preſented to Baptiſme : and therefor he earneſtly exhorts every Chriſtian, when he comes to the yeares of diſcretion, to ſay frequently the Apoſtolique Creed, which he profeſſed by the mouths of thoſe, who preſented him to Baptiſme, and call's it the Mirrour of a Chriſtiã: *Render* ſaith he, *your Symbol, render it vnto the Lord: be not weary to rehearſe it: the repetition of it is good, leaſt forgetfulneſſe creep on thee.* DO *not ſay: I ſaid it yeſternight I ſaid it to day, I ſay it every day, I haue it well. Remember thy faith : behold thy ſelf : Let thy Creed be a Mirrour vnto thee, there ſee thy ſelf if*

Ruffin. ibid vt ſupra.

Aug. homil. 42.

thou believe all, that thou confesses thy self to believe, and reioyce dayly in thy faith. Let it be thy riches, the dayly Apparell of thy Soule. Do you not cloath your self when you rise? So by remembering thy Creed, cloath thy Soule, least peradventure forgetfulnesse make it naked. S. Ambrose calls it the *Seale* of our heart, which we ought dayly to review; and the *Watch-word* of a Christian, which should be in readinesse, in all dangers. *Amb. lib. 3. de Virginib. tom. 4.*

By all which irrefragable testimonies, the sacred authority, great excellency, and frequent laudable vse, both in publick and private, of the Apostles Creed, did appeare sufficiently vnto me. So that I found, for it, the consent of peoples and Nations; the testimonies of the holy Fathers, the Martyrs, Saints, and Christians of all ages: that is of the Vniuersal Church, the piller & ground of truth: which are the greatest assurances, that can be had vpon earth. And therefore I rested fully satisfyed with them. But I was much more confirmed in this resolution, when I vnderstood by a serious conference with a friend; that there was the same certainty for the Creed, that there is for the Scriptures; to witt the Tradition or testimony of the Church. S. Augustin delivers clearly this truth, concerning the Scriptures. *I would not haue believed* (saith he) *the Euangel, unlesse the authority of the Catholique Church had moved me &c. and that authority being once weakned, neither can I believe the Euangel.* This testimony & authority of the Catholique Church, was proved to me, to be the most easy, manifest, and infal- *Aug. cont. epist. fund. c. 5.*

lible ordinary way, that can be had on earth, to come vnto the certaine knowledge of what bookes are Scriptures: yea it was clearly proved to be the only way: so that, if once this testimony be weakened, there is nothing left, but gueſſings & wanderings, after the manner of blind men; as experience doth shew in the difference, between the Lutheraniſts & the Calviniſts, who agree in all their ſuppoſed wayes of knowing the Scripture; and yet can never agree in the ſame Canon of the Scriptures. But of this matter, we shall haue occaſion to ſpeake more fitly hereafter, in the queſtion of the Church.

If then the Scriptures cannot be certainly knowen, but by the teſtimony & authority of the Church, and are to be believed for the ſam, as S. Auguſtin doth affirme; the Creed alſo may be knowen, and ought to be believed to be Apoſtolical, for the ſame very reaſon; ſince the ſame teſtimony & authority are for both. Yea the Tradition & Teſtimony of the Church, for the Apoſtles Creed, hath, in a certaine manner, ſome preeminence, above that which is for the Scripture. For it is more ancient; more vniuerſal; & more manifeſt. More ancient: becauſe the holy Fathers and the whole Church, do conſtantly affirme, that the Symbol was compoſed by the Apoſtles, before any part of the new Teſtament was written. It was more vniverſal: becauſe it was received every where, at the very firſt plantation of Chriſtianity, whereas diverſe parts of the Scripture, being directed only

ted only to ſome particular Churches, could not be communicated, but after ſome ſpace, to the whole Church. It was alſo more manifeſt: becauſe there were ſome bookes of the Scripture, doubted of, by ſome of the ancient Fathers, till the Vniverſal Church did determin the Canon of the Sciptures: but there was never any ancient Chriſtian, who doubted of, or denyed the Apoſtles Creed, there was ſuch a clear and Vniverſal tradition for it. And beſides; the Creed, in it ſelf, is very clear; as being a ſhort rule of faith, ordain'd for the capacity of the moſt ſimple; according to which, the Scriptures, that are more obſcure, ought to be vnderſtood.

Seing then the whole Church, in the primitive times, and in all ages, hath profeſſed that the Apoſtles made & taught the Creed; it remaines moſt certaine, that the Apoſtles did teach it: for greater certainty then this, cannot be had. If the Apoſtles taught, and delivered it vnto the firſt Chriſtians; then they being ſo taught, were obliged to receive it, with the ſame reverence, wherewith they did receive the Scriptures, which were delivered or directed vnto them, by the ſame Apoſtles. And if the firſt Chriſtiãs, were ſo obliged, why not alſo their children & their childrẽs children, & ſo downeward, frõ age to age, vntill the end of the world, ſhall haue the ſame obligation? If this obligation held in the firſt age; why not alſo in the ſecond, and in every ſucceeding age? Or when ſhould this obligation ceaſe? Or why more at

one time, then at an other; since the same assurance remaines at all times? Or why should it cease more for the Creed, then for the Scripture; since the same testimony is for both? and if there be any preeminence in this matter, the Creed hath it; as has been shewed.

Wherefore, as I was, by these considerations, fully satisfyed of the Apostolique authority & laudable vse of the Creed, in the primitive Church, so I could in nowise approve the Presbyterians innovations against it: but rather did much admire of their presumption. For by their denying the Creed to be Apostolique, I saw they denyed the clear rule, and endeavoured to subvert the very foundation of the Christian faith. By their taking away both the publick and private vse of it, they would haue robbed Christians, of the heavenly apparell and spiritual armour of their soules, as the holy Fathers above call it. And all this they do, relying vpon no other grounds but their owne gesses; which they oppose, and would haue to be preferred to the constant testimony, and irrefragable authority of the whole Christian world. The Iewes brought at least, sleeping witnesses against the resurrection of Christ; for which folly S. Augustin mocks thē, and saith, that they thēselves were sleeping and failed in their search. But the Presbyterians bring neither sleeping nor waking witnesses; and yet they will blindly iudge, in a matter done above 16. hundred yeares ago, and boldly pronounce sentence against an ancient fundamental truth, which had been received & pro-

Aug. in psal. 63. v. 7.

ſeſſed by the Chriſtians of all ages. But albeit the Presbyterians do reiect the authority, & teſtimony of the Church, yet I ſaw (if they followed their owne principles) they might as eaſily, diſcern the Creed to be Apoſtolique; as they pretend they can know the Scriptures. For the Maieſty of the ſtyle, the harmony of the parts, the purity of the doctrin, and the like, do concurre in the Creed, in an eminent degree, as we haue ſeen above out of the holy Fathers who do ſo highly praiſe it, for its perfections, as a worke Worthy of ſuch heavenly Architects. And the matter being conſidered in it ſelf, the Creed in all theſe qualities, is equal, if not Superiour, by outward apparance, vnto the Scriptures. For in them, there are many ſeeming contradictions hard to be explãined: but none in this. Many things in Scripture, not ſo full of Maieſty, as about S. Pauls cloke &c. but the creed is totally replenished, with moſt ſublime & divine myſteries. Therefore, if the Presbyterians could by theſe marks diſcern the Scriptures, they might as eaſily diſcern the Creed to haue been made by the Apoſtles. 2. *Tim.* 4. 13.

Albeit I admired much, how the Presbyterians could vpon ſo weake grounds, deny the Apoſtles Creed, againſt ſuch invincible authorities; yet I was much more ſtricken with admiration, when I conſidered, what they brought in place of it. For in place of the Apoſtles Creed, we got the Presbyterians Covenant. As that was denyed to be Apoſtolical; ſo this was cry'd vp to be Divine: for it was cal-

led, *Gods Covenant; the Confeſſion of faith &c.* As parents were accuſtomed, at the Baptiſme of their children, to ſay the Apoſtles Creed, in which they promiſed to bring them vp; ſo now they were made promiſe, to breede them in the Covenant, which was too long to haue by heart, or to be repeated. This was truly a rare exchange; to deny the Creed to be Apoſtolique, & to cry vp the Covenant to be Divine. To rob vs of a moſt ancient, clear, briefe, poſitive, Sacred Confeſſion of faith made by the holy Apoſtles, famous in all ages, & vniverſally received troughout the whole world, full of great myſteries, & divine expreſſions: And to give vs, in place of it, a new, long, obſcure, negative Confeſſion, or rather Confoſſion of faith, full of terrible oaths, execrations & combinations, deviſed by ſome few diſcontented heads, & by cunning and force, obtruded vpon this Nation; much ſuſpected, at the beginning, to be nothing but a meer pretence of religion; as it was notoriouſly knowen to be a humane invention; and as it's now at lenth, after all its diſguiſes, manifeſted for ſuch vnto the world. It's good fame hath not laſted long, neither at home nor abroad. It got ſome footing in England, by cunning and worldly intereſt; but theſe ſoone failing, it was quickly detected and reiected. The Chriſtian Moderator ſaith to this purpoſe. *That the laſt Reformation ſetled with ſo ſolemn a Covenant, and caried on with ſo furious a zeal, is already, by better lights diſcovered, to be meerly humane, & therefore deſervedly lay'd aſide*

Chriſt. Mod. p. 2.

Therefore to conclude this point: I found clearly, that the Creed hath been alwayes held to be, & is Apoſtolique; that it is the foundation & perfect rule of the Chriſtian faith: that it is a worke worthy of the holy Apoſtles: that it is ſuch a ſtrong & heavenly fabricke, that it cannot be overthrowen by no ſtormes nor tempeſts, by no force nor violences, and that it overcomes all hereſies: that the ancient cuſtome of ſaying it publickly at Baptiſme, and often privatly, and dayly, is moſt laudable and profitable to Chriſtian people. And vpon the other part, I found, that the Presbyterians, by denying the Cred to be Apoſtolique, haue denyed the foundation & clear rule of the Chriſtian faith, & moſt vnreaſonably haue worne out, both the publick & private vſe of it: And that they compleated their new Raformation, when they not only reiected the Creed; but obtruded the Covenant in place of it. And laſtly I found, that as the Presbyterians new doctrin in this matter, is moſt erroneous and preſumptuous; ſo that all their endeavours, have proved vaine & frivolous. For that fortreſſe of faith, which was built by the holy Apoſtles, of lively ſtones, & heavenly pearles, as Ruffinus ſpeaks, hath held out ſtronger tempeſts, then the Presbyterians weake blaſts; and therefore it ſtill ſtands immoveable. Whereas the Babel of their Covenant, which they were ſo diligently building, and vpon which they could never get the Capſtone, as they often regrated, hath ended in Confuſion, and in a short ſpace hath come to

ruine. Now, all these things being considered, I refer my self to any man, voyde of passion, if I could reasonably, much lesse Christianly, exchange the pearles of the Apostles Creed, for the drosse of the Presbyterians Covenant.

CHAP. XI.

Of the Article, of Christs Descent to Hell, perverted by the Presbyterians.

AFTER that the Presbyterians had thus endeavoured to shake the authority of the Apostles Creed, least peradventure their small authority, might not prevaile against all Christianity, what they could not get effectuated by denying the letter, they laboured to performe by corrupting the sense, and especially of that article, *He descended into Hell.* For intheir new Catechismes, they interline, or put on the margent, this glosse with it. *He descended into Hell* that is *He continued in the state of the dead, and vnder the power of Death, till the third day.*

Short Catech. Vv ſt. in fine.

I Observed, that although we had, and said the words of the Creed, before the Covenant began; yet we did not know the true sense of it, in this and some other articles, albeit as S. Augustin shewes, it was made plaine & short, that it might serve the capacity, vnderstanding, & memory of the simple. For there was a great quarrelling, before these greater

troubles, among some of the Ministers, for the sense of these words, *He descended into Hell.* Some publickly taught, that they behoved to be literally vnderstood, of a real and local descent: others of the precisser sort, called that a Papistical interpretation, against which, they did most sharply inveigh; and taught, according to Calvin, that the sense of them was, that Christ did suffer in his Soule the horrible torments, of a cõdemned and forsaken man; which glosse was called by the former Ministers, a horrible blasphemy.

To come then to the true sense of this article, about which there was such contrariety among the Ministers, I had my recourse to the holy Scriptures & Fathers; and I found, that there was scarcely any article of our faith more clearly contain'd in the Scriptures, and more vnanimously avowed by the holy Fathers, who brand those, who do not believe it literally, with the name of Infidels. And lastly I found, that diverse grosse wayes have been devised by the Ministers, since their pretended Reformation, to pervert and obscure it: and when the falshood of one is discovered, they alwayes find out an other, but will never embrace the true sense of it.

The light of reason doth shew to every Christien, that it is not sufficient for mans Salvatian, to hold the words of the Creed; but it is necessary also to follow the true sense of it. This the holy Fathers do teach, who shew likwise, that, as Heretique; ever endeavoured to pervert

the true sense of the Creed; so the true Church doth ever retaine & maintaine it. S. Cyril, with the Alexandrin Synod, writes to this purpose to Nestorius, Who pretended to believe the Nicen Creed, & yet denyed the blessed Virgin to be the Mother of God. *It's not sufficiet* (saith he) *that you professe with vs the Symbol of faith &c. For you do not vnderstand, nor expound it rightly, but rather perversly, although you Confesse the words of it with your tongue.* S. Augustin also saith, to the like purpose. *Vnder the few words contained in the Symbol, many Heretiques haue endeavoured to hide their poisons, to whom the Divine mercy hath resisted, and doth resist by spirituall men, who haue not only merited to believe and receive the Catholique faith, in these words; but also, by the revelation of God, to vnderstand & know it.* So the Presbyterians, although they have denyed the Creed; yet vnder the words of it, they endeavour to hide their poisons.

Cyril. Alex. cum Syn. Alex. epist 10. ad Nestor. Aug. tom. 3. de fide & Symb c. 1,

Although the article of Christs descent to Hell, were not in the Creed (which is a clear and easy rule of faith, that ought to be plainly and literally vnderstood) yet it is so clearly in the Scripture, that it cannot be denyed, without wresting of it. S. Peter, in his first Sermon doth apply vnto Christ, a propheste of Dauid, in the 15 Psalme, which saith: *My heart hath been glad, & my tongue hath reioyced; my flesh also shall rest in hope. For thou wilt not leave my Soule in Hell; neither wilt thou suffer thine holy One to see corruption.* After S. Peter hath proved, that this Prophely cannot be vnderstood of the

Psal 15. v. 9, 10.

Acts. 2. 30. 31.

Prophet Dauid, he sheweth that Dauid mean't of Christ, in these words. *Whereas therefore he was a Prophet &c. forseeing, he spake of the resurrection of Christ. For neither was he left in Hell, neither did his flesh see corruption:* There is both the old & new Testament for this truth. The Prophet Dauid foretelling, and the Apostle S. Peter expounding, and shewing the fulfilling of it, to witt: that Christs soule was not left in hell, neither did his flesh see corruption. What can be reasonably more required by any Christian? But let vs heare S. Augustin so vnderstanding it. *That our Lord* (saith he) *being mortifyed in the flesh, did goe into Hell, is very certaine. For that prophecy, Which saith: Thou wilt not leave my Soule in Hell cannot be contradicted: Which least any man should presume to vnderstand otherwise, the same Peter doth expound it, in the Acts of the Apostles* &c. And then he concludes in these words: *Quis ergo nisi infidelis &c. Who them, except an Infidel, will deny Christ to haue been in Hell?* Behold, what in S. Augustius iudgment, are all Presbyterians, who do contradict the prophecy, which, he saith, cannot be contradicted, and who vnderstand it in a contrary sense; which S. Peter did expound, least any man should presume to vnderstand it otherwise. Which is indeed to goe against the Scriptures, both the old and new Testament, the Prophets and Apostles, the holy Fathers & the whole Church; and, in a word, as S. Augustin speaks, to be Infidels.

Aug. epist. ad Evod. 99.

S. Hierome, expounding that place of S. Paul

Hier. in cap. 4. ad Ephes.

in the 4. to the Ephesians: *And that he* (Christ) *ascended, What is it, but because he descended also first into the lower parts of the earth*: saith: *The inferiour parts of the earth are taken for Hell, to which our Lord & Saviour did descend.* Where it is also shewed, for what end our Saviour did descend. *He*, saith S. Paul, *ascending on high did leade captivity captive: and gaue gifts to men.* Vpon which the same S. Hierome saith: *Our Lord and Saviour descended into Hell; that being Victorious, he might lead with himself the Soules of those, who were kept there incloſed. Whence it came to passe; that after his resurrection, many bodies of the iust were seen in the holy citie.* The Apostle sheweth the same truth, in the 2. chapter to the Colloſſians; where he saith. *And* (Christ) *spoyling the Principalities & Powers, hath ledde them confidently in open shew, triumphing them in himself.* I passe by, for brevities sake, some other passages, as that of S. Peter, how Christ in his Spirit did goe downe, and preach'd vnto the Spirits in prison, and the like: which are vnderstood, by some of the holy Fathers, of Christs descēt to hell; these already brought, appeared to me, to be most clear & sufficient. Moreover, I found S. Aug. vnderstanding the words of Christ to the good theefe, *This day thou shalt be with me in Paradise*: far otherwise then the Presbyterians do. For he saith: *Non ex his verbis &c It is not to be thought by these words, that Paradise is in heaven: for the man Christ Iesus was not to be in heaven (to Witt, that day) but in hell, according to his Soule,*

Coloſſ. chap. 2. ver. 15.

Pet. 1, Ep. c. 3. v. 19.

Aug. epist. 57. ad Dardan

and in the grave, according to his flesh. And a little beneath, he subioynes: *The Scripture clearly shewes, that he was in Hell, according to his Soule.* But as the same holy Father shewes, out of the 87. Psalme; He was so in hell, that *he was free among the dead,* and did there begin his triumph, over all infernal powers & principalities, and freeing the Soules of the iust, from their captivity, did carrie them gloriously with himself vnto the heavens, into which he did first enter, and opened them vnto all true faithfull Christians. For so it was fitting. That he, *who is the head of the body, the Church; the beginning, the first borne of the dead* as S. Paul speaks, *& the first fruites of these, who are asleep, may, in all things, hold the Primacie.* I know these things are laughed at, as if they were fables, by the Presbyterians; who founds their faith vpon their owne groundlesse fancies, and will believe nothing, which doth not suite to their humours, albeit it be most clearly contain'd in the Scriptures, so vnderstood by the holy Fathers, and so believed by the Christian world. But I intend Godwilling, to prefer these solid grounds to Puritanical imaginations, which are without, yea and against Scriptures the holy Fathers, and whole ancient Church, and lastly against the clear words of the Creed.

Coloss. 1. ver. 18. *1. Cor. 15.20.*

As I saw the true and clear sense of this article; so I found, that the Ministers haue vsed many crooked windings & turnings, to obscure and deny the true sense of it. For first; they haue

not ſtood to corrupt the letter of the Scripture, 2. they followed a ſenſe invented by Calvin, which was not only falſe, but by many eſteem'd blaſphemous. 3. When for ſhame they had abandonned that ſenſe, the Presbyterians haue of late invented a new one, not ſo impious, but very ridiculous. And laſtly, to compleate the work, they haue denyed the whole Creed to be Apoſtolicul; which is the cleanlieſt way that hath been yet vſed.

For their corrupting of the words of Scripture, Beza, Calvins entire brother, may cary the prize. For, in the Bibles of his tranſlation, he turnes theſe words, 2. Acts 31. *Thou wilt not leave my ſoule in Hell* After this manner, *Thou wilt not leave my body in the grave.* And; when this manifeſt corruption of Gods word was obiected to him, by Proteſtants, he anſwers, in defence of his verſion, againſt Sebaſtian Caſtalio, ſaying: *No man can doubt, but here is meant of the body & grave, vnleſſe one would be blind in the mid-day.* This muſt be a ſtrange light, or rather a ſtrong illuſion, which the Presbyterians alone ſee. But the reaſon which Beza gives there a little before, for his changing; *Soule* into *body*, and *hell* into *graves* is very remarkable. *I did not this rashly*, ſaith he, *ſince we ſee, that this place is chiefly wreſted by the Papiſts, for eſtabliſhing their Limbe; and the ancients alſo, deviſed from it, the deſcent of Chriſts ſoule into hell.* Our Presbyterians in Scotland, were one degree inferiour to Beza, for they did not corrupt two words, as he did, but only one, as may be ſeen

Beza cont. Sebaſt. Caſt. ap. Bellar. lib. 4. de anima Cha c. 12.

in the great bibles, printed at Edinburgh, by Andrew Hart; where they reade thus the foresaid text: *Thow wilt not leave my Soule in the grave*, putting grave for hell, which corruption was amended in the new Translations, that was made by order of King Iames, who said in the conference at Hampton-Court, that he had never seen a true and sincere translation of the bible in English: but, of all these he had seen, that of Geneva was the worst.

Having thus corrupted the text, they did also invent corrupt senses of it. Calvin the great Foundator of Presbytery, vnderstands, by Christs descent to hell; that he suffered in his Soule the paines of a damned man, and that doubting of his Salvation, he vttered words of desperation. For thus he writes in his Institutions. *Diros in anima cruciatus, damnati ac perditi hominis pertulit &c.* that is: *he suffered in his soule, the horrible paines of a damned & lost man.* And writing on the 27. chap. of S. Mathew, ver. 46. he saith, that *a word of desperation did fall from Christ.* And a little after. *So we see*, saith he, *that he was vexed on all sides, that being overwhelmed with desperation, he ceased from calling upon God, which was to renounce Salvation.* O most strange doctrine, which I find to be condemned by many as flat blasphemy! And yet Calvin esteem's so much this blasphemous fancy, that he makes it the price of our Redemption. For thus he writes: *Nothing had been done, if Christ had onely dyed a Corporal death: but it was also requisite, that he should feele the severity of the*

Cal. lib. 2. instit. cap. 16. sect. 10.

Cal. in 27. Math. v. 46.

Cal lib. 2 instit. vt sup.

wrath of God. And when this was obiected as a blaſphemy, by F. Campian, Whitaker did ſecond & ſuſtaine it, ſaying, *that Calvin wrote moſt truly, that nothing had been done, if Ieſus Chriſt had onely ſuffered a corporal death.* Yea he calls this a doctrin moſt full of comfort. Theſe doctrines are ſo fals againſt the Scriptures, which shew nothing more frequently and clearly, then that we are redeemed by the blood and death of Chriſt; and they are in themſelues ſo abſurd and blaſphemous, that we neede ſpend no more time, in refutation of them: for they are of the ſame kind with thoſe, of which S. Hierome ſpeaks, when he ſaith. *that to diſcover them, is to vanquish them.* Yea ſome Proteſtants have written againſt them, as Doctor Bilſon B. of Winchester in his booke, which he intitles *The full redemptein of mankind, by the death and blood of Chriſt*: And in the defence of the article, that Chriſt deſcended into hell &c. But, notwithſtanding all the groſſe abſurdities of this ſenſe, invented by Calvin, yet it was generally followed by the Presbyterians, and by many other Proteſtants, who denyed the local deſcent of Chriſts ſoule to hell. For although it ſounded very ill; yet it behooved to be kep't by the Presbyterians, for want of a better, vntill a new one more commodious was found out, which now lately hath been performed by the new Reformers of theſe times, who ſee further and more clearly, then M. Calvin, who, although he was famous in his owne generation, and was reputed to be an Apoſtle, ſent extraordi-

Vitak. lib. 3. cont. Dureum ſect. 18.

Bilſon in Apol. Prot. tract. 3. ſect. 3. num. 40.

narly by God, to reforme the Church; yet did not ſo much as know his Catechiſme, nor the true ſenſe of the articles of his Creed; but invented ſuch a ſenſe, as ſome of his diſciples haue abandonned it, as falſe; and others, as blaſphemous.

As Beza, in his verſion of the Scripture, turned, *Hell* into *Grave*; ſo he vnderſtood this article of the Creed, he deſcended into Hell: that is, He deſcended into the grave. Which errour, together with the former coruption, invented by M. Calvin, a learned Miniſter in Edinburgh, did publickly refute, in divers Sermons, a little before the troubles: for which he was much perſecuted by the Puritans. He shew that Bezas corruption made a groſſe Tautology, in the Apoſtles Creed, or it made an explication more obſcure, then the thing it explained. The Tautology would be very groſſe to ſay: *Crucifyed, dead, and buryed, he deſcended into the grave*; that would be twice buryed. Or if you make deſcending into hell, the explication of burial, that is a rare Commentary, to explicate a matter, which is cleare and needs no Cõmentary by that, which is more obſcure, and cannot yet be rightly vnderſtood by Proteſtants: as appeares by their diſſenſions. The ſame Miniſter shew, that both theſe vices were againſt the end of the Creed, and the wiſdome of the holy Apoſtles, who made it short and plaine, that it might ſerve the capacity of all men: and therefore it was to be free of idle Tautologies, and obſcure Commentaries. But, at that time,

this Minister did not know, that the Presbyterians were to deny the Creed, to haue been composed by the Apostles; by which his arguments are answered, although by falling into grosser absurdities.

The third sense deviſed by the Presbyterians, at Westminster, is subiect to the like inconveniences, that is: both of Tautologies, and obscure glosses. For they say, by that article, *He descended into Hell*, is vnderstood, that he continued in the state of the dead, and vnder the power of death, till the third day. For first, it would be a Tautology to say dead and buryed, and then repeate againe he remained dead, or in the power of death: that is sufficiently knowen, by the words, that follow, to witt: The third day, he arose from the dead. For he behoved to remaine dead so long as he was dead, and he was dead till the third day, that he arose from the dead. So, that the addition of *he descended into hell*, vnderstood in the Ministers new coyned sense, would not be onely superfluous, but also ridiculous. Then, if they will make Christs descent to hell, an explication of Christs remaining dead, the Commentary would be more obscure then the text, which is clear of it self. How would the Presbyterians be pleased, if one would say of Iohn Calvin, or Knox, or of their late Apostle M. Henderson, that they are dead, buryed, & descended into hell? And if this man, being accused before the Presbytery, would bring, in his owne defence, the Ministers new Commentary,

that

that he meaned only by theſe words, that they remained in the power & ſtate of death, becauſe they are not as yet riſen from the dead. I am morally perſwaded, what ever Commentary could be brought, either their owne or any other, the Presbyterians would be ill pleaſed with ſuch a Text, and would thinke it was ſufficient to haue ſaid, that they were dead and buryed, without this addition. They deſcended into Hell.

But, of all the expoſitions, that ever I found on this article, that of the late Proteſtant Biſhop Vsher, is the rareſt, which D. Vane ſpeaking of the Miniſters iuglings deſcribes thus. *O what Serpentine Wriglings and Windings to eſcape the aſſaulters, do they make! O What perverſe, ridiculous and contradicting anſwers and evaſions do ſome of them make! In which they ſhew at once both much Wit, and much folly. For fooles could not ſpeake, as they do; and Wiſe men would not. In ſo much, that B. Vsher, Primat of Armagh, a very learned man, to avoid the Confeſſion of Chriſts deſcent into Hell, according to the article of the Creed, in the plaine ſenſe thereof, doth ſo turne it and Windit, that he makes the ſenſe of the Words,* He deſcended into hell, *to be,* He aſcended into Heaven. *To ſuch pitifull refuges, doth the Weakneſſe of a bad cauſe drive them &c.* Thus he. And ſo, by this Bishops Commentary, for *deſcend* we haue *aſcend*, and for *Hell*, *Heaven*. But all theſe ſenſes being nowayes ſatisfactory, the Presbyterians tooke the cleanlieſt & eaſieſt way, to deny the Creed it ſelf, to be Apoſto-

D. *Vane Loſt ſheep. pag. 143 1. Edit.*

lique; that so men might not care much, or take great notice of the sense, when all authority is taken from the text. That shift might, in some manner, serve their turne, if this truth were not, as expresly in the Scripture, as it is in the Creed.

Now, I would inquire at any man of conscience, or ordinary discretion, who will consider impartially these things, what I should do in this case? should I believe the Presbyterians, who haue no Scripture for them, in this point, but in expresse words, against them? should I give credit to those, who, to maintaine their errour, did first manifestly corrupt the words of Scripture, with false translations; and thereafter, did pervert the sense of them, with blasphemous interpretations? should I believe those, who although they quitted their first sense of blasphemy, did invent another full of Tautology, not so impious, but very ridiculous. And who last of all, to compleate the worke, did deny their Creed? Or should I believe the old and new Testament, the Prophets foretelling, and the holy Apostles expounding? the holy Fathers so vnderstanding, & the whole primitive Church, assisted by the Spirit of truth, so believing and professing? And last of all, should I believe my Creed, which the whole Christian world did receive, as a most perfect, plaine rule of faith, composed by the holy Apostles, for the capacity of all men? I must professe, that, after such a Triall, I could not put these authorityes, in the ballance toge-

ther; much leſſe could I prefer the Presbyterians inconſtant, new opinion, to the ancient, conſtant beliefe of the whole world; vnleſſe, I would haue renounced both Reaſon & Conſcience.

CHAP. XII.

A Reflection on the laſt, and an Entrance into the Triall of the firſt ſuppoſed Reformation.

HAVING, by the Divine grace, & by the former conſiderations, diſcovered, as well the falshoodof the forſaidPresbyterian Innovaons, as the ancient truth of the Catholique doctrine, I was adviſed and much encouraged to make the like triall, of the principal points of our firſt Reformation: as concerning the Commandements, our iuſtification, & the nature & effect of the Sacraméts. For it was repreſented vnto me, that there was no leſſe pretext of pure Scripture, and a like lowd cryes of a great engyring light, for the laſt; then was for the firſt Reformarion. And ſeing, by the former triall, I had diſcovered theſe, laſt pretences to be falſe: Why may not I haue ſome confidence to do the like, with the firſt, if I would vſe the like diligence? And if the laſt Reformers haue been miſtaken and miſled by paſſion, why might not alſo their Predeceſſours over ſee themſelves too: Or what aſſurance can any man haue of

their infallibility, more then of the others? The Alterations, that haue been lately made by the Presbyterians do shew (even in their Iudgment) that their first Reformers were not infallibly assisted. 2. I was put in mind, that I had found lately some of the most eminent among them, to be Corrupters, or as S. Paul speakes Adulterers; both of the letter and sense of the Scriptures: and therefore, they are not to be altogether trusted, without trial. In a word, great promises and assurances were made to me, that I would, by this triall, find out the falshood of the first, as I had done of the last Reformation. &, by that means I might attaine vnto the possession of solid truth, whereon I might safely rely, for the good of my soule. As truth can endure iust trial, and desires nothing more, by which it is more manifested; so falshood cannot abide triall, but alwayes shuns it, because thereby it's deceits are detected.

Catech. Rom. q. 12. Sapientissime Maiores nostri, &c.

Lastly, it was showen vnto me that the ancient Pastours of the Church, did most wisely reduce the whole substance of the Christian doctrin, which is, of it self, so large and plenteous, into these 4. heads: to witt the Apostles Creed, the Sacraments, the Divine Commandements, and our Lords prayer: for all things which belong either vnto the knowledge of God, the creation and governement of the world, or the Redemption of mankind, the rewards of the good or the punishments of the wicked, are contain'd in the Apostolique Creed. The signes and instruments, which

God hath instituted for attaining grace, are the holy Sacraments. The divine Commandements, shew, what we ought to do; and our Lords prayer doth containe all, what we can wish or desire. And therefore, these are (as it were) the foure great Pillars, wheron the whole fabricke of Christianity relyes. Now it was told me, how I had found, by the former triall, that this last pretended Reformation, had overturned two of these Pillars: to witt the Apostles Creed, & the Lords prayer; besides the fundamentall governement, established by Christ, in his Church. If then, I should find also, that the first Reformation had overturned the other two Pillars: to witt the Divine Commandements, & the holy Sacraments: Then I might Conclude, that the end and intent of these Reformations (what ever was the intention of the Reformers) hath been, vnder the pretence of Reformation, totall Deformation, and the destruction of the Christian religion, and that, betwixt them, they haue compleated that hydeous worke of Desolation. For, if the first refomation tooke away two, as the next hath taken away other two; Then they both together have subverted (so far as they could) the 4. great Pillars of Christianity: and the last Presbyterian Reformation hath compleated, what the first had begun, and had not perfected.

I begun then the trial of our first Reformation, with it's doctrin, concerning the divine Commandements, and specially of the impossibility to keepe them: which was taught by

our first, and is yet maintain'd by our last Reformers. For it was shewen to me, if the Commandements of God were possible to be keept (as all wise and iust lawes are ordain'd for that end) that they may be observed; Then we, by teaching they were impossible to be keep't, destroyed the very end, for which the Commandements were made, and so destroyed the Commadements themselues.

CHAP. XIII.

Of the possibility, to keepe the Divine Commandements, with the assistance of Gods grace; denyed by the Presbyterians and their first Reformers,

I had for some space, a preiudicate opinion, in this matter, against the Catholique doctrin, which affirmed, as the Ministers taught, that it was possible for any man to keep all the divine Commandements; yea and to do more then God had commanded. I conceived that to be false. For, since no man, to my knowlege, or their owne confession, had kep't them all, or doth keep them; I thonght it not possible they could keep them. For it would seeme, if a thing were possible, some one, among so many thousands, would put it in act. Vpon the other part, I was not well satisfyed with our owne doctrine, which teacheth, that it is altogether impossible to keep the Commandements of God;

by reaſon of a dangerous conſequence, which a Catholique made me ſee to follow therupon, to witt: That ſo many thouſands ſhould be damned for not doing that, which was vtterly impoſſible for them to do. I wondered how that could ſtand with the goodneſſe & iuſtice of God. For greater Tyranny & iniuſtice cannot be imagined, then to punish one with eternal miſery and grievous paines, for not doing that, which was altogether impoſſible for him to do. The light of Nature would not permit me, to impute ſuch cruelty to God, whoſe goodneſſe & mercy I knew to be vnſpeakable.

Hauing therefore ſeriouſly implored the Divine aſſiſtance, that I might come to the knowledge of the truth, I received the firſt ſparke of light, in this matter, by knowing the true ſtate of the queſtion. For I found that the Romã Catholiques did not teach, that men were able of themſelves, that is by their owne ſtrenth, or by any natural power, to keep the Divine Commandements; but only they teach, that men are able to keep them, by the aſſiſtance of Gods grace Now that particle of divine grace, was ordinarly ſuppres't by the Miniſters, in this queſtion. And, when I knew this to be the true meaning and expreſſe doctrin of the Catholiques, as may be ſeen, in the Councel of Trent, ſeſſion 6. Canon 18. I imagined there was no real Controverſy, till I found, in the new Presbyterian Catechiſme, a particular exception made againſt Gods grace. For, hauing there made this queſtion: *Is any man able per-*

Large Catech. Vveſt. after the Commandements.

fectly to keep the Commandements of God? They answer: *No man is able, either of himself, or by any Grace received in this life, perfectly to keep the Commandements of God: but doth dayly break them, in thought, word & deed.* And, in the answer to the third question thereafter, They say, *that every sin, even the least, deserveth Gods wrath and curse, both in this life, and that, which is to come.* This booke is very obscure, in most points; but here it speaks somewhat clearly: although againe, by foysting in the word, *perfectly*, it seemes to cast a mist over our ey's, that the Authours of it, may lurke in their obscurities, as we shall see hereafter. I found the Catholique doctrin to be contrary, set down in these termes, by the Councel of Trent: *If any man say, that the Commandements of God are impossible to be kep't, by a man even instifyed, and constituted vnder grace, let him be accursed.*

Consil. Trid. sess. 6. can. 18.

Being therefore desirous, to know the truth, I began first to consider the testimonies of Scripture, for the strenth of Gods grace, to enable men to keep his Commandements; which testimonies I found to be very strong and expresse. 1. I saw that God promiseth clearly, in the Scriptures, to enable men to keep his Commandements, yea and to make them actually keep them. God saith in Ezechiel: *I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my Judgment, and do them.* And againe he saith: *They shall be my people, and I will be their God, and David my servant shall be King over them &c.*

Ezech. 36. 27.

Ezech. 37. v. 23. 24.

they shall also walk in my iudgments, keep my Commandements and do them. Where nothing is more clear, then that God hath promised, to enable men to keep his Commandements. But Gods promises are true, for he is faithfull, (as Abraham the Father of the faithfull did professe & believe) and whatsoever he hath promised he is able and willing to perform. Therefore his promises, which are ever true, haue been truly & faithfull fulfilled: And so consequently some, by the help of Gods grace, haue actually kept his Commendements. Therefore they are not impossible, but possible to be kept by the grace, which God giveth in this life. *Rom.* 4. 21.

Secondly, I found, in the Scriptures, a real performance of this promise; for some are recorded there by name, to haue actually kept the Commandements of God. S. Luke giveth this excellent testimony of Zachary & Elyzabeth, the parents of S. Iohn Baptist: *They were both iust before God, walking in all the Commandements & ordinances or*, (as it is in the Catholique translation) *the iustifications of our Lord, blameless.* So that they were not only iust before men, but also before God, and they did not only walk in one, but in all the Commandements of God, without blame. The Scripture also calls Noe, a iust and a perfect man. Enoch & Elias were so iust & holy, that they are said, in the Scripture, to haue walked before God, and were translated. Iob is also called, in the Scriptures, a perfect & vpright man, one that feared God, & eschewed evil. *Luke* 1. 6. *Gen.* 6. 9. *Gen.* 5. 22. 24. 4. *Reg.* 2. 11. *Iob. ch.* 1. *v.* 1.

But most clearly is the iustice of Abraham exalted, by the mouth of God himself, who said to his Son Isaac: *I will perform the oath, which I sware vnto Abraham thy father &c. In thy seed, shall all the Nations of the earth be blessed. Because that Abraham obeyed my voice, & kept my precepts, my Commandements, my Ceremonies, & my lawes.* What can be more clear, to prove the possibility of keeping Gods Commandements, with the help of his grace: and to disprove the impossibility of observing them. For what is impossible to be done by men, even with the assistance of Gods grace, no man hath done, or will do. But God himself and the Scriptures shew, that divers haue kept Gods Commandements. Therefore with the help of his grace, they are possible & not impossible to be kept. Yea, it appeared most consonant vnto all reason & piety, that, if the Commandements were possible, and were actually kept, by Gods grace, in the law of Nature, & under the law of Moyses, they should be more possible, and more easy to be kept, vnder the law of Grace: when, by the fulnesse of Christs Redemption, Grace is more plentifully powred forth, and in which time, the Prophet Esay foretells that the light of the Moon, should be as the light of the Sun, & the light of the Sun should be sevenfold, & as the light of seven dayes.

Genes. 26. 3. 4. 5.

Esay 30. 26.

Thirdly, I found the Scripture to be so far from affirming the Commandements of God to be impossible; that they avow the clear contrary, yea, and more then the contrary. For a

thing to be impossible, is much more, then to be hard or difficult. What is impossible to men, cannot be done by any man: what is hard & not impossible, may be done, although with difficulty. Now the Scriptures affirmes, that the Commandements of God are easy, which is not so much as difficult, and therefore much lesse are they impossible. Christ saith: *Take my yoke upon you &c. For my yoke is easy & my burden is light.* And S. Iohn, a most faithfull interpreter of our Saviours words, affirmes, that Gods Commandements are not heavy. *This is the love of God*, saith he, *that we keep his Commandements: and his Commandements are not heavy.* And againe, *He that saith, he knoweth God & keepeth not his Commandements, is a liar, & truth is not in him.* What is easy, light & not heavy, is neither hard, heavy nor impossible. But the Commandements of God are an easy yoke, a light burden, & they are not heavy, as our Saviour & his beloved Disciple do affirme. Therefore, they are not hard, nor heavy, and much lesse are they impossible. Yea, I found it was the love of God, that made the Commandements, which seeme so hard and difficult to others, to be easy vnto the Saints. David saith, that the Commandements of God were *more sweete, then the honey or the honey comb*: and againe, *I did run in the way of thy Commandements, when thou didst enlarge my hart.* Moreover all the children of God, love Christ, and they who love him, as himself testifyeth, keep his words; and S. Iohn saith: *This is the of love God that we keep his*

Matth. 11. 29. 30.

Iohn. 1. *ep. ch.* 5. *v* 3.

Chap. 2. *v.* 4.

Psal. 119.

Iohn. 14. 23.

Commandements. Therefore, hauing diligently considered these testimonies of the Scripture, I found, that the Scripture was clearly for the possibility of keeping Gods Commandements, with the assistance of his grace, as the Catholiques teach; and against the impossibility of observing them, as the Prerbyterians & almost all Protestants hold. Wherevpon, I tooke occasion to admire at two things. First: how it was possible, that all the points of our religion are expresly in Scripture; and that the contrary points, maintain'd by the Papists, are not in Scripture; but condemned by it: since, vpon serious triall, I found the Scripture to be, in this matter, so clearly against vs. 2. I did no lesse admire, that I, reading frequently the Scriptures before this search, did not, till now, observe our doctrin to be contrary vnto it. But a Catholique to whom I imparted my thoughts, some space thereafter, did quickly free me of these admirations, by shewing me the reasons of both. The first, said he, is not to be much admired. For if the first Reformers had not pretended, that all their new doctrines were expresly in the Scriptures, they had got no followers: and, if the Ministers, did not continue to make the same pretence, there would be few or none, so foolish, as to abide with them. This same pretence of Scripture all Heretiques have ever made, although their errours were clearly against Scripture: And this pretence they must all make, if they intend to find any Credit. The reason also of the second, said he, is no lesse

evident: For it's no wonder that, till of late, yow did not find your doctrin to be contrary vnto the Scriptures: becauſe you did reade them before, very ſuperficially, without ſolid reflexion & attention, as the moſt part of Proteſtants do, and many alſo reade them with preiudicate opinions, or framing their faith vnto the Scripture, but wreſting the Scripture vnto their errours. That is not to ſearch the Scriptures, to which our Saviour did exhort the Iewes, who contented themſelves with the like ſuperficiall reading of them; and therefore could find nothing of Chriſt in them. But he shew, if they would ſearch; that is, reade diligently & conſideratly, they would find, that the Scriptures bare teſtimony of him. The like may be ſaid truly of the Catholique Church & Religion: that, if the Proteſtants would ſearch the Scriptures, they would find therein ſufficient and clear teſtimonies of them. Thus ſpake the Catholique.

But although the above cited teſtimonies of the Scripture, appeared ſufficiently clear vnto me; yet, leaſt relying vpon my own iudgment, I might be deceived: I had my next recours, after the Scriptures, to the expoſition of the holy Fathers, & to the beliefe of the holy Primitive Church. From which, the old Epiſcopal Miniſters did affirm, that the Papiſts were altogether degenerated, and we were made by them to believe, that as our doctrin was conform to the Scriptures, ſo it was alſo conforme to the holy Fathers, who were all ſaid to be of our

religion, true Protestants. But to speak mildly whithout any exaggeration, I found that to be a grosse vntruth, and that the Puritans, who either not claime the holy Fathers, or yeeld them vnto the Papists, are much more ingenuous in this matter, then the old Protestants, as shall be seen Godwilling, in the progresse of this Triall.

Concerning the possibility of keeping the divine Commandements, I found three things to be clearly contayned in the holy Fathers. 1. They affirm that the Catholique doctrin is expressed in the Scriptures, which they did so vnderstand and expound. 2. They prove it by the light of reason, drawen from the nature, iustice, & goodnesse of God. . They not only condemn the contrary, that is Presbyterian doctrin as an heresy, but they accurse it, as a blasphemy against God.

Chrys. lib. de compunct. cordis.

In proofe of the first, S. Crysostom brings these words of our Saviour, above cited; *My yoke is easy and my burden is light*, and saith. *Christ himself hath truely affirmed of his Comandements, that there is nothing laborious, nothing troublesome in them saying: my yoke is easy, & my burden is light; And we, on the contrary, make them heavy, Which he hath made light, and what he hath made sweete, we make bitter, by sinning. If there were any thing laborious in the Commandements, deservedly and decently labour should accompany vertue; for rewards are propounded after labours &c.* And elswhere he explaines the same words daintily thus. *Hearing my precepts to be a yoke, be not af-*

Idem hom. 6. mil.

fray'd: for it is replenished with rare delight. Neither feare ye that I name it a burden, for it is light. How then said he before, the gate to be narrow, and the way to be straight through tribulation? O that is, when thou art drowsie, or a dastard; but when with courage thou doest that work, then the burden shall be light &c. S. Augustin proves by these words of S. Iohn: *And his Commandements are not heavy*, that the Commandements are not only possible, but also easy, and he shewes, that it is the Love of God, which makes them light, & the want of that love that makes them seem heavy. *The precepts of God*, saith he, *are good, if we use them lawfully. For in so much, as it is believ'd most firmely, that God, who is iust & good, cannot command impossible things. thereupon we are admonished, what we are to do in easy matters; and in difficult, what to requeste & pray for: For all are made easy to charity, to which alone the burden of Christ is light, or it is the burden it self which is light, according to that which is said.* And his Commendements are not heavy. *And let him, to whom they be heavy, consider, that it could not haue been said in holy Scripture, they are not heavy, vnlesse there could be such a disposition of heart, to which they are not heavy, and let him pray for that, which is commanded* And a little after: *How can that be heavy which is the Commandement of charity. For either a man doth not love. and then the command is heavy; or else he doth love, and then it cannot be heavy.* In which words, divers notable things are contayn'd. I took notice principally of these. 1. That he saith, in Math

Aug. lib. de nat. & gra. c. 69.

the possibility of keeping the Commandements is most firmely believed. 2. he doth not only prove it by Scriptures, but also by the nature of God; that he, who is iust & good, could not command things impossible. 3. That the Commandements of God are heavy to those, who want the love of God; but they are light to those who haue it. Yea, the same holy Doctour shewes, by the testimony of S. Paul, that Christ came into the world, and lay'd down his life, for this end; that he might obtaine grace vnto vs, whereby we might be enabled to keep the Commandements of God, which were before so hard & difficult. Thus speaks S. Paul. *For that, which was impossible, to the law in that it was weakened by the flesh: God sending his Son in the similitude of the flesh of sin, & for sin cõdemned sin in the flesh: That the iustice of the law might be fulfilled in vs, who walk not after the flesh, but after the Spirit.* Vpon which words S. Augustin saith: *The law was given, that grace might be sought after: and grace was given, that the law might be fulfilled: for not by any fault of the law the law was not fulfilled; but by the wisdom of the flesh, which fault was to be shewed by the law, but to be cured by grace. For that which was impossible for the law &c.* S. Hierom brings the same place of S. Paul, against the Pelagians, to prove that man is not able by his own strenth or free will, but only by the grace of Christ, to keep the law of God. Behold there the Catholique doctrin, affirmed by the holy Fathers, not of their own heads, but proved by the Scriptures. And that

Rom 8. 3. 4.

Aug. lib. de Spi. & lit. cap. 19.

Hieron. ad Ctesiphont.

that this was the general beliefe of the holy Fathers, & of the ancient Church, it was made appeare vnto me, by the second Arausican Councel, celebrated about S. Augustins time, which makes this profession: *We believe, according to the Catholique faith, that by grace received in baptisme, all such as are baptized, Christ helping & cooperating, may and ought to fulfill, if they will labour faithfully, these things that belong to Salvation.* So it is evident, that the holy Fathers & ancient Church, believed this doctrin to be contain'd in the Scriptures: which is sufficient for my purpose. *Arausi. Concil. 2. c. 25.*

This same truth is confirmed by S. Augustin, not only by the Scriptures, but also by reason. *Some one may say*, saith he, *I can by no means love my enemies.* To which he answer's thus. *God saith to thee* in all the Scriptures, *that thou canst. Consider now whether thou or God ought to be believed: and therefore, since truth cannot lie, let humane weaknesse forbeare it's vaine excuses. For he, who is iust, could not command any thing that's impossible: and he, who is good, will never condemne man for that, which he could not avoid.* So that, according to S. Augustin, the Presbyterians beliefe is not only against all the Scriptures, although they pretend to believe nothing beside Scriptures: but also against sound reason: that is, against both the iustice & goodnesse of God. S. Hierome also affirmeth that these, who say, that God hath commanded any thing impossible, pronounce God to be vniust. *Aug. serm. 61. de temp.* *Hieron. epist. ad Celant.*

Moreover, the same two most renowned &

holy Fathers do not only teach the Catholique doctrin; but alſo they cenſure the contrary, that is the Presbyterians opinion, as blaſphemy, in the Heretiques of their time. *We accurſe*, ſaith S. Auguſtin, *their blaſphemy, that affirm God commanded any thing impoſſible to man; and that Gods Commandements cannot be kept of any man in particular, but of all men taken together.* The ſame is repeated by S. Hierome. So that theſe holy Fathers do iudge this errour not only to be an hereſy, but alſo a blaſphemy. And yet theſe new Reformers (which is a thing moſt admirable & deplorable) make ſuch blaſphemies, the principall articles of their faith: and they haue alſo moſt tyrannically enforced others, vnder pretext of giving them only pure Scripture, to ſwear & believe ſuch horrible errours and blaſphemies, for divine truths. But I found that ſome more prudent and conſcientious Proteſtants, haue abandoned this wicked Calviniſticall opinion, yea and condemned it, as the holy Fathers had done, for blaſphemy. Mr Shelford a Miniſter in England, hath written a Treatiſe expreſly on this matter, to prove the poſſibility of the law, with the aſſiſtance of Gods grace: where he cenſures the contrary opinion by the Scriptures & Fathers, & by the authority of King Iames. For this he ſpeaks. *King Iames, vpon the Lords prayer, affirmeth it to be blaſphemy to ſay, that any of Chriſts precepts are impoſſible (becauſe this is to give him the lie, who, out of his own mouth told vs, that his yoke is eaſy, & his burden light. And his inward diſciple S.*

Aug. ſerm. 191. de temp. execramur eorum blaſphemiam &c.

Hier. in Symbol. ep. 17.

Shelford p. 147.

in faith, his Commandements are not grievous. From whence S. Basil the great averreth. Impious it is to say the precepts of Gods Spirit are impossible. Thus he. Behold, what the Presbyterians do esteeme a principal article of their faith, how a learned Protestant, (whose booke came forth in the yeare 1635. with great applause in Cambridge) and King Iames (who was head of the Church of England) do condemne as blasphemy & impiety, & a giving the lie to God. I heare also, that some of the new Independent Congregations in England, do no lesse sharply condemn the same Presbyterian opinion.

Basil. hom. 3.

But, besides all these pressing authorities, I found also some convincing reasons against the Presbyterians; which I will briefly collect. 1. It cannot stand with the goodnesse and justice of a lawgiver, such as God is, to impose vpon people lawes, which are impossible to be kept, & then to punish them with losse of goods and life, for not observing these impossible lawes. The greatest Tyrant on earth did never arrive to that hight of impiety & cruelty. Therefore it is impossible, that God, who is good & iust, should commit such cruelty & iniustice. To this accordeth S. Augustin, in his words above cited when he saith. *God could not command any thing impossible, because he is iust, neither will he damne a man for that, which he could not avoid, because he is mercyfull.* Yea these absurdities of iniustice and cruelty would follow, against the goodnesse of God, in a high degree; in how much the punishment he inflicts is greater

Aug. ser. 61. de temp.

then can be inflicted by man, although the greateſt Tyrant on earth. For what is the loſſe of temporall goods and life, in compariſon of the loſſe of heaven, and of the death both of Soule & body, in the eternal paines of Hell? Therefore it's no wonder, that the holy Fathers, & ſome Proteſtants do deteſt the Presbyterian doctrin, as extream blaſphemy. 2. It doth not only incroach vpon the goodneſſe & iuſtice of God; but alſo vpon his wiſdome. For as it's certaine, that God made theſe lawes; ſo it's no leſſe evident in the Scriptures, that God vſeth admonitions & exhortations, propounds rewards and threatens punishements, to induce men to obſerve his lawes. Now what Magiſtrate would be eſteemed to be in his right wits, who would not only make lawes impoſſible to be kept, but alſo ſpend time in making exhortations, & propounding rewards, to perſwade men, to do impoſſibilities? But the Presbyterian doctrine makes God, who is not only wiſe, but wiſdome it ſelf, ſubiect to both theſe follies, which are moſt groſſe abſurdities. And therefore, ſince his lawes, admonitions, & exhortations cannot be but prudent & reaſonable: they do ever ſuppoſe the poſſibility of that, which they enioyne, and whereunto they exhorte. 3. The Presbyterian doctrine is not only iniurious to God, but alſo it is very preiudiciall to man: for it would rob him of the moſt excellent of all vertues, to witt, the love of God. For none can love another, vnleſſe he be good & iuſt, or at leaſt appeare to be ſo. But how

ean God appeare to be so, who is described by the Presbyterians, as if he were the most cruel Tyrant in the world, to command impossibilities, & then to punish man eternally for not doing them? Therefore, if the Prerbyterian doctrine were true, no man could love God, as good & gratious: but rather would hate him, as vniust & Tyrannous. 4. The Presbyterian opinion is a great enemy to piety, & vertue. For, if the Commandements be impossible, none will strive to keep them: and, by this meanes, a wide gate is opened to all impiety. This is acknowledged, by the forementioned Minister M. Shelford, who saith: *Were the law impoßible to be kept, then all the exhortations, & threatnings in Gods word should be idle: then all mens labours would wax lazie, & then, good life, which is after the rule, would be exiled: for that no man will strive againſt the ſtream. Wherefore great enemies are they to Chriſtian growth, & reward in the way of Godlineſſe, who are againſt this doctrine,* to witt, of the possibility to keep the Commandements. Lastly, if the law were impossible, then all men would be freed from subiection & obedience to it: for who can be reasonably tyed to things meerly impossible? And this was the vse, that Islebius, one of Luthers Schollers, made of his doctrine; wherevpon he began the sect of the Anti-nomians: as Sleidan doth testify in the 12. book of his history.

Having therefore found such clear testimonies of Scriptures & Fathers, & such weight of right reason, for the ancient Catholique do-

ctrine; I could not, either in reason, or conscience, reiect all these, and follow the Presbyterians groundlesse fancies, which are against the very ground of faith, to witt, the holy Scriptures. For the Presbyterians do teach, that the commandements are impossible, even with Gods grace; And the Scripture saith they are easy, light & not heavy, which is more then if it had affirmed, that they were meerly possible. Againe, the Presbyterians, by affirming the commandements are impossible, do averre that never any did keep them, doth, or shall keep them. The Scripture shewes, in expresse termes, that Abraham, Zachary & Elizabeth, and others did keep them, and that God hath promised many should keep them. S. Iohn affirmeth: that he who saith, he knoweth God & keepeth not his commandements, is a liar, & the truth is not in him. The Presbyterians do professe, that they know God, and that they neither do, nor can keep his commandments; and yet they will not be esteemed liars, but rather true Professours. For my part, I am not able to reconcile such manifest contradictions, as are in this matter, betwixt the Scriptures & the Presbyterians. And therefore, seing I cannot adhere to both, I choosed rather to abandon the Presbyterians, in thi matter, then to forsake the Scriptures. I was much confirmed in this resolution, when I saw the Catholique doctrine and sense of the Scriptures, to be so clearly in the holy Fathers, that, by no shifts, their testimonies can be shunned. But I will add to these testimonies already brought,

one or two more; which ſeem'd to me very clear & efficacious How, *I pray you*, ſaith Sainct Auguſtin, *is it impoſſible vnto man, to love; to love, I ſay, a bountifull Creator, & a moſt loving father, and then also to love his own flesh in his brethren?* but he, who loves, has fulfilled the law, as the Apoſtle teacheth. Wherefore, the ſame holy Father admiring the great goodneſſe & bounty of God, who requires nothing of vs, but to love him; who is ſo good in himſelf, and ſo gracious to vs; he ſpeaks thus vnto him. *What is man, that thou wilt haue thy ſelf to be beloved by him? and if he do not love thee, thou threatens him with great puniſments? But is not this punishment great enough, if I do not love thee?* S. Chryſoſtome to the like purpoſe, ſaith: *God commanded nothing impoſſible, in ſo much, that many go beyond the very commandments.* And then he sheweth, who theſe were, to witt S. *Paul*, S. *Peter*, *even all the quire of Saints.* Laſtly, the holy Fathers do not only prove the Catholique doctrine, by the Scriptures, and moſt ſolid reaſon founded vpon the goodneſſe & iuſtice of God; but they condemne alſo the contrary opinion, as a flat blaſphemy againſt God. Which cenſure is approved likewiſe by ſome Proteſtants. Truly, I cannot reſiſt theſe reaſons & authorities, and follow the Presbyterians, to make a doctrine, which is againſt the Scriptures, and is condemned, as blaſphemy by the holy Fathers, & by ſome Proteſtants, a principal article of my faith.

Aug. ſer. 47. de Sanct.

Rom. 3.

Aug. lib. 1. Confeſ. c. 5.

Chry. hom. 19. in Heb. & hom. 18. de Pœnit.

CHAP. XIV.

A Consideration of the Presbyterians principall grounds, against the Possibility, of keeping the Divine Commandements.

HAVING received aboundant satisfaction, in this matter, concerning the Catholique doctrin, I will briefly run through the Presbyterians principal grounds against it; which in this search, I did not leave vnconsidered. 1. I found they acknowledged the Novelty of their doctrine. 2. They brought no pure Scripture to prove it; notwithstanding they pretend to believe nothing, but Scripture. 3. The Scriptures they bring, are privatly expounded by them, against the holy Fathers & ancient Church, & against the Scriptures themselves, in other places. 4. They lay down some false Maximes and weak reasons, whereon they build their imaginary faith, or rather most dangerous errour.

Calvin acknowledges the novelty & singularity of his doctrine, in these words. *That we said the observation of the law to be impossible, is briefly to be explained & confirmed, for it was wont commonly to be esteemed, a most absurd opinion; in so much as Hierome did not doubt to denounce a curse to it; but I care nothing what Hierome thought.* The Centuriators also of Magdeburg do acknowledge the same, that the most ancient Fathers, as S. Iustin Martyr, Tertullian,

Cal. lib 2. Instit. cap. 7. sect. 5.

Cent. 2. 3. cap. 4.

S. Cyprian & many more did affirme, that the law was possible to be kept. This Confession of Calvin & the Centurists, did manifest sufficiently vnto me the antiquity of this Catholique doctrine; & that it was no late invention of the Popes, as the Ministers were wont to pretend falsly of the whole Catholique religion.

Then for Scripture, they cannot bring so much as one place, which containeth expresly the article of their beliefe, to witt: That the Commandements are impossible to be kept, even with all the grace that Goh gives in this life. Calvin brings these words of our Saviour. *Thou shalt love the Lord thy God with all thy heart, and with all thy strenth &c.* Wherevpon he & his followers do scance, after this manner. To love God with all our heart, requires all the faculties of out Soule, to be alwayes applyed vnto the love of God, which none can do. From which they inferre, that we are so far from being able to keep all the Commandments, that we cannot so much as keep the first. In answer to which, a Catholique shew me, that he did acknowledge the words of Scripture; but that Calvins private interpretation & inference vpon them, is no Scripture. 2. he said, that besids that Calvins glosses & consequences were no Scripture, they were not to be much regarded; since they were against the holy Fathers, who will be prefer'd to him, in the iudgment of all wise men. 3. They are lesse to be regarded, or rather much to be detested, seing they are expresly against the Scriptures themselves, in

Cal lib. 2. Instit. ca. 8. sect. 8.

other places. For Calvin ſaith, that none can love God with all his heart; and David ſaith in the Scripture, ſpeaking to God. *I haue ſought thee in my whole heart.* And God himſelf approves this teſtimony to be true, when he gave order to the Prophet to ſay to Ieroboam: *Thou haſt not been, as my ſervant David: who kept my Commandements and followed me with his whole heart.* The Scripture ſaith alſo of Ioſias That, *he turned vnto the Lord in all his heart, in all his Soule, and in all his might, according to all the law of Moyſes.* Therefore it's falſe againſt Scriptures themſelves, what Calvin ſaith; that it is impoſſible for any to love God with all his heart, and conſequently, his interpretation of the love of God, is alſo falſe. M. Shelford a Proteſtant Miniſter ſaith, we love God with all our heart, when we preferre him above all the world, and above our lives, as the Martyrs did: when we will not offend God, not part from his love, for the love or feare of no Creature. This is the love of God with all our heart, which is here commanded, wherevnto we are obliged, & which by Gods grace, may be by vs fulfilled, as it was done by Abraham, Zachary & Elyzabeth. For how could the Scripture ſay, that they kept all the Commandements, & walked in them blameleſſe; if they had not kept the firſt & greateſt of all the Commandements? The abſolute & higheſt perfection of loving God, is neither commanded nor can be exerciſed in this life, but can only be attayn'd to in the heavens; where the fulfilling of it (as S. Auguſtin ſpeaks),

Pſal. 118.10.

3. *Kings* 14. 8.

4. *Reg.* 23. 25.

Shel. p. 142.

is not obedience, but happineſſe. Thus ſpake the Catholique with more words, whereby I received good ſatisfaction.

2. The Presbyterians pretend, it is impoſſible to keep this other Commandment: *Thou shalt not covet.* Becauſe they ſay that here is forbidden all motion of concupiſcence, although involuntary, & albeit we reſiſt vnto it: Whereof none in this life can be free. To which I find the ſame M. Shelford anſwer, ſaying; that the conſent of the will is only forbidden here, & the cherishing of the firſt motion to ſin, according to the Scripture every where: *let not ſin reigne in your mortel bodies* and, *Go not after thy concupiſcences to fulfill the luſts therof.* Touching which matter, S. Auguſtin ſaith moſt clearly: *As for vs we would ever be without ſin, till this evil* (of concupiſcence) *were healed, if we did not conſent vnto it to evil.* Therefore, not to conſent vnto concupiſcence, is no ſin, and by the grace of God we may not conſent; and therefore we may keep that Commandment. *Thou shalt not Covet.*

Shel. p. 143. Rom. 6. 12. Rom. 14. Aug. ad Iulian. lib. 2. prope fi-nem.

3. They bring theſe words of S. Iohn. *If we ſay we have no ſin, we deceive our ſelves & the truth is not in vs.* Moreover, Salomon ſaith *the iuſt man falls 7. times a day.* From which they inferre, that it is impoſſible to keep the Commendemens ſo much as one day. I remember that a Catholique anſwered me, obiecting theſe places to him againſt the poſſibility of the Commandments, and ſaid: that there was this difference between the Catholiques & the Pro-

1. Iohn. 1. 8. Prover. 24. 16.

teſtants, that the Proteſtants make the Scripture to contradict it ſelf, neither haue they any probable way, nor care they much how to reconcile theſe contradictions, but think it ſufficient to lay hold on that, which they imagine makes for them. As here, becauſe S. Iohn ſaith: if we ſay, that we haue no ſin, we deceive our ſelves, they conclude that it's impoſſible to keep the Commandments, whereas the Scripture ſhewes that Abraham, Zachary & Elizabeth kept the Commandments, and therefore they make the Scripture ſay as much, as if it ſaid they kept the Commandments, & they kept not the Commandments, which are flat contradictons. But Catholiques clearly ſhew, that one may keep the Commandments, as Abraham & others did, & yet not be free of ſin: becauſe the Scripture affirmeth both. Theſe two truths are not contrary one to another, as the Presbyterians do imagine. For one doth keep the Commandments, who doth nothing againſt charity, or the loue of God, which is the end of the Commandments, as S. Paul affirmes: and that only is properly a breach of the Commandments, which breaketh loue & friendship with God. But that is only done by mortal or grieuous ſins, & not by light or venial faults, ſuch as an idle inoffenſive word, a little immoderate laughter, & ſuch like, as S. Auguſtin reckons out, in his booke of Nature and grace. For ſuch lights faults do not break friendship with God, ſince they do it not reaſonably with men. Now, by the grace of God, men may be free of mortal ſins, although not of venial im-

Aug. de nat. & gra cap. 38.

perfections, & therefore they may keep the Commandments, & yet not be free of sin. This truth is clearly delivered by S. Augustin. *As no man, saith he, ever hath been, or ever shall be without small offences; so we, by Gods help & aid, may and ought to be without any manner of Capital crimes.* And again he shewes, that, albeit Zachary kept all the Commandments, yet he was not without sin: for being a Priest he was to offer vp Sacrifice, not only for the sins of others, but also for his own sins, as S. Paul affirmes: whereas Christ Iesus was the only priest, who being free of all sin, did offer vp Sacrifice only, for the sins of others. Et elsewhere he saith: *Because sin doth often steal vpon vs in light matters, & sometimes vnawares, they were both iust and not without sin.* So that by the distinction of mortal & venial sin (which is sufficiently expressed by our Saviour, when he said: *Who is angry with his brother, shall be in danger of Iudgment. Who shall say Raca, shall be in dãger of a Councel. And who shall say, Thou foole, shall be guilty of Hell-fire.* Which is also clearly contain'd, in the holy Fathers, and is consonant to right reason) these places of Scripture, which shew that some kept the Commãdments, & the others which teach, that the iust are not alwayes without sin, are both true, & easily reconciled. But the Presbyterians quite the first, and to maintaine their errour, adhere only to the last, which they also falsly expound, against the sense of the holy Fathers, & the very words of the other Scriptures.

Aug. serm. 56. de temp.

Id. lib. de nat. & gr. cap. 38.

Math. 5. 22.

After these Principal Scriptures, which they

Luth. tom. 1. fol. 196. Cal. lib. 3. inſtit. c. 14. ſect. 9. Shel. p. 146.

bring, I conſidered next their chiefe Maximes & reaſons. Luther & Calvin do teach, that all the beſt actions, even of the greateſt Saints, are mortal ſins: and the Presbyterians do generally inſiſt in the ſame doctrine. From which indeed it followes very clearly, if it were true, that the Commandments are impoſſible to be kept. I will bring a Proteſtant Miniſter giving his Iudgmens of this doctrine, which was taught by his two firſt Apoſtles. It may be obiected, ſaith M. Shelford in his foreſaid treatiſe, that the very beſt works of the Saints are vnclean, impure, menſtruous & mortall ſins; therefore it is impoſſible for any man, to keep the law. I anſwer, ſaith he, They that ſay ſo, cannot in my iudgment, *be excuſed from extream blaſphemy:* Yet, ſeeing it is out of ignorance, they may happily obtaine pardon, as the Iews did, who crucifyed our Saviour. Can the works & the fruits of the holy Ghoſt be impure? Hath Chriſt purchaſed to himſelf nothing but a filthy & impure generation, which can do nothing but ſin, and that mortally? How can this but derogate from the grace & wiſdome of God? from grace, that it cannot purify the heart from filthineſſe: from his wiſdome & iuſtice, to reward menſtruous rags (for ſo they term them) with heaven? Thus he. So that in his iudgemens, this maxime of M. Luther & Calvin, is not only falſe, but alſo blaſphemous againſt the merits of Chriſt, & the power of his grace. It is likwiſe clearly againſt the Scripture. For S. Paul ſaith: *If a Virgin marry, ſhe ſinneth*

1. Cor. 7. 28.

not: but if we believe the Presbyterians, she sinneth, whether she marie or marie not. Christ saith of S, Mary Magdalene: *she hath wrought a good work on me.* But if these men speak true, she wrought an evill work. In a word: I found their words to be against Christs words, and the holy Scriptures. *Mare. c 4. 6.*

I found also that their reasons were very vnsolid, as for example when they say: none doth keep the Commandments; therefore none can keep them. For although the antecedent were true, the consequence is very false. And it is iust as you would say, Adam did not keept Gods Commandment in paradise; Therefore he was not able by Gods grace to keep it: Which is most ridiculous & a false kinde of reasoning; for we can do many things, with the help of Gods grace, which we do not. S. Hierome clears this matter, when writing against the Pelagians he saith: *God hath commanded things possible, of this no man doubts: but because men do not these things that are possible; therefore all the world hath need of the mercy of God.* *Hier. lib. 1. cont Pelag. c. 1.*

Then, when expresse Scripture is produced, shewing, that diverse haue actually kept the Commandments; I haue heard some Presbyterians say, that no such men are living now a dayes. This they do, iudging all men by themselves. Of such persons S. Hierome saith: *Many iudging the Commandments of God by their own weaknesse, & not by the strenth of the Saints, think all the Commandments of God to be impossible.* *Hier. in cap. 5. Math.*

But if diverse kept the Commandments in the

law of nature, & vnder the law of Moyses; how much more may it be iustly thought; that many haue kept them in the law of grace; when the law of the Spirit reigneth, & when the motives of the love of God, as the death & passion of Christ, and the like, are much more efficacious, then they were before his coming: when these things were knowen, but very obscurely? At least this confession of theirs, (to witt that diverse are recorded in the Scriptures to haue kept the Commandments) shewes, that they are not absolutly impossible.

For this cause (as would seeme) the Presbyterians, being pressed also with the waight of other reasons, haue begun to say of late: that the Commandments are not absolutly impossible, but only that they are impossible to be kept *perfectly*. But this being an ambiguous expression & very apt to deceive; I was desirous to know, in what sense it was true, & in what not; and in what sense the Presbyterians intend it. Wherevpon a Catholique, who did much assist me in this triall, shew me: that in this matter concerning the observation of the Commandments, there may be distinguished two kinds of perfection, to wit: perfection in *parts*, and perfection in *degrees*. The first is, when one having the love of God; endeavoureth to keep not a part only, but the whole law of God; as Iosias did, who turned vnto God, according to all the law of Moyses To this perfection, all men are obliged: for he, who offends in one, is guilty of all, as S. Iames teacheth. And as all are obliged to this

this perfection of keeping the whole law; ſo by Gods grace, they may perform it. Perfection in degrees is, when the commandments are kept in the higheſt degree of perfection; as the Angels and Saints in heaven do love & obey God, moſt perfectly. Now, as the commandments cannot be kept here in this life, according to that higheſt degree of perfection; ſo neither are they required to be kept ſo perfectly of vs. But they may be kept in an inferiour degree of perfection, which God doth iuſtly exact of vs. For clearing of which matter, the ſame Catholique ſhew me, that there are three ſtates of perfection containd in Scripture. 1. They are called perfect, who alwayes actually love God, and refer all actually to his glory. This ſtate of perfection, is only proper to the bleſſed Saints in heaven; & as it cannot be attaind to in this life; ſo neither is it commanded. Of this perfection, S, Paul ſpeaks, when he ſaith: *Not that I haue now receiued, or now am perfect; but I purſue, if I may comprehend.* And yet, immediately thereafter, he calleth himſelf and others perfect, in another inferiour degree of perfection. *Let vs therefore*, ſaith he, *as many as are perfect, be thus minded.* 2. They are called perfect, who, although they do not alwayes actually love God, & think vpon him; yet they conſecrate themſelves totally to Gods ſervice, and leave willingly all worldly things, to pleaſe him; according to that of our Saviour, *If thou wilt be perfect, go and ſell all thou haſt, & give to the poore &c.* This perfection is not commanded, but *Philip. 3. 12. Et ver. 15.*

onely counſelled, as the holy Fathers conſtantly teach; and albeit it be not commanded; yet many, by Gods grace, do attayne vnto it. Laſtly, they are called perfect, who are ready to forſake & looſe all, before they looſe the love & friendship of God. This laſt kind of perfection is required of all men: as God ſaid to Abraham: *Walk before me and be thou perfect:* and Chriſt ſaid to his diſciples: *be ye perfect.* The Sripture calls ſome perfect in this ſenſe, for it ſaith, that *Noe was a iuſt and a perfect man*; And S. Paul ſaith, *We ſpeak wiſdome among the perfect.* To this ſtate, a proportionable degree of perfection, in keeping the commandments, is required: which by Gods grace may be performed. Of this perfection S. Auguſtin ſpeaketh, when he ſaith: *that the iuſtice, by which the iuſt man liues, albeit, for the capacity of this life, it be not vndeſervedly called perfect, yet it is little in regard of that great iuſtice, which the equality of Angels doth containe.*

Geneſ. 17. 1. *Math.* 5. *Geneſ.* 6. 1. *Cor.* 2. 6.

Aug. cont. duas epiſt. Pelag. lib. 3. *c.* 7.

Hence it may eaſily appeare, in what ſenſe, the Commandments of God ought, & may be kept perfectly, and in what not. To wit: they may be kept perfectly in all the parts, not one excepted, and in ſome degree of perfection, although they cannot be kept perfectly, during this life, in the higheſt degree, which is not commanded, nor required of vs. If the Presbyterians followed this ſenſe, they were not to be reproved, but they haue a quite contrary meaning. For they deny all poſſibility of keeping the Commandments any wiſe perfectly, either in parts, or the loweſt degree of perfection: as may be

ſeen in their new Catechiſme: where they ſay that no man is able, by any grace received in this life, to keep the Commandments perfectly, but every one breakes them dayly in thought, word & deed &c. So that their ſenſe of the impoſſibility to keep the Commandments *perfectly*, is moſt falſe, if not blaſphemous. For either God commandeth that perfection, which they ſay is above their force & power, or he commandeth it not. If he commandeth it not; then they may fulfill the law perfectly; becauſe it is a law no further, then it commandeth: and if ſo far it may be fulfilled; then may it be fulfilled perfectly. Therefore it is falſe, which they ſay, that it cannot be fulfilled perfectly. If they ſay, that overplus of perfection, which is above their power, is commanded, as they do ordinarly; then they make God to be a Prince vnreaſonable, in commanding vs to do that which is not in our power to do; and to be Tyrannous & cruell, in punishing vs eternally, for not doing that, which was above our reach to perform. All which do make againſt the wiſdome, goodneſſe & iuſtice of God: and therefore theſe opinions are condemned by the holy Fathers, & by ſome Proteſtants, as blaſphemous. Thus ſpake the Catholique.

Moreover, I remember he shew me, that there was a notable difference, in this matter, betwen the Catholiques & the Presbyterians. For the laſt, ſaid he, do free themſelves, and put the blame of all their wickednesſe and ſluggiſhneſſe vpon God; alleadging that he hath given

them a law impoſſible to be kept, even with all the help & grace that he gives them. But the Catholiques do free God of all blame, & impute iuſtly their breaking of the law, to their own wickedneſſe alone. S. Hierome ſhewes the humour of the Presbyterians, in theſe words: *We cry againſt God, and we ſay, that we are oppreſſed with the difficulty or impoſſibility of his Commandments. Neither is it ſufficient, that we do not keep his Commandments; vnleſſe We pronounce the Commander to be vniuſt: Whilſt We complaine, that the Author of equity, hath Commanded not only hard things, but alſo impoſſibilities.* The Church of Chriſt, ſaid the ſame Catholique, hath been troubled in this matter, with two oppoſite hereſies, to witt: of the Pelagians & the Calviniſts. The firſt taught of old, that the Commandments were poſſible to be kept, without the grace of God: and the others of late teach, that the Commandments are impoſſible to be kept, even with the grace of God. The Church of Chriſt keeps the medium of truth, between theſe oppoſite errours. Againſt the firſt she teacheth, that the Commandments may be kept, but not without Gods grace: and againſt the ſecond, that they may be kept with Gods grace. And therefore, againſt both theſe enemies, as well to one another, as to grace; she defends the grace of God. Againſt the firſt, she shewes the neceſſity of grace; and againſt the ſecond, she maintaines the power & efficacy of it. But there is this notable difference, between Pelagius & Calvin, in their oppoſition of grace; that the firſt

Hier. epiſt. ad Celant.

is an open enemy to it, and the second is a great friend in words, but no lesse enemy in deeds. For, whilst he vndervalues all the faculties and natural powers of man, he would seem to cry vp grace, & to give all the glory to God. But when he teacheth again, that grace is not able to purify our soules, or make vs able to walk in the Commandments of God; he quite overthrowes grace. God, who of his mercy delivered this Island from the first heresy; may also, in his own time, deliver it from the second. Thus he.

But I did oppose vnto him that, which I heard some Ministers say, that God might iustly command things impossible to man fallen: because it is sufficient, that they were possible to man, before his fall; and seing, by his own fault, they became vnpossible, God may iustly exact them, without the least imputation either to his iustice or goodnesse.

To this he answered: that the authorities of the Scriptures & holy Fathers, are for the possibility of the law, after the fall: And the Fathers shew by most solid reasons, that God could neither with his iustice, or goodnesse impose impossible lawes, after the fall, & punish the transgressours of them with eternal paines. Therefore this reason or rather pretence of the Ministers, being no Scripture, but rather against Scripture, & the holy Fathers, who knew sound reason, as well as the Ministers, is not to be regarded. 2. As a man who was rich, and had mispent his estate, cannot be iustly commanded by any new law, to pay as much tribute as

when he had his eſtate; nor be punished for not paying it thereafter, for ſuch a law would be both vniuſt & ridiculous, commanding impoſſibilities: and ſo would be no law, and the makers of it, would be both vnreaſonable & cruel. So man, after the fall of Adam, could not, by any new law, be iuſtly commanded by God, to do that, which was impoſſible vnto him, vnleſſe we would make that new law vniuſt and ridiculous, & God himself vnreaſonable & Tyrannous. Therefore, ſince God made and promulgated his law, long after the fall of man, vſed, exhortations, propounded rewards, and threatned punishments, to induce men to keep it, and all his actions are iuſt and wiſe; they preſuppoſe neceſſarly the poſſibility of keeping that law with the aſſiſtance of his grace; or elſe ſuch things, would not be only againſt Gods goodneſſe, & iuſtice; but alſo againſt ordinary prudence.

Moreover, the ſame Catholique shew me, that the Preſbyterians, who accuſe the Catholiques falſy, for taking away the ſecond commandment, as they call it (of which matter we shall haue occaſion to ſpeak more fitly hereafter) may be iuſtly accuſed, for taking away, in reality, not one, but alle the commandments: For their errour of the impoſſibility of them, deſtroyes the end, for which they and all iuſt lawes are made, towit, that they may be kept; and ſo they deſtroy the Whole divine commandments, and make them of no effect, yea this errour deſtroies alſo the end of Chriſts Incar

nation & Passion, if we will believe S. Augustin, For having brought many passages of Scripture, to this purpose, he subioyns, *Quibus apparet D. Iesum Christum nullam aliam ob causam in carnem venisse &c.* where he sheweth very largely, that Christ, for no other cause, came vnto the world, and became obedient vnto the death of the Crosse but that he might reconcile sinners to God, destroy the power of sin, obtaine grace from God, to make vs walk in newnesse of life, and in obedience of his holy commandments. Whereby it may be seen, what a dangerous fundamental errour this is, which is against such principal & fundamental points of the Christian religion. Therefore the Presbyterians, would de well to make vse of the same holy Fathers sound advice, when he saith. *Let him, to whom the commandments are heavie, know, that he hath not got the gift*, to witt of the love of God, *by which, they are made not heavie, but yet, though he find them heavie let him not, be broke with despaire, but let him be enforced and stirred vp, to seek, to beg, and to knock.* But the Presbyterians, (who hereby may know, that they want the love of God) cannot make immediat vse of this wholsome counsel, to seek and beg that love of God, by which his commandments are made easy; till they first correct or rather quite their erroneous faith, whereof they make this a chiefe article, that it's impossible to love God, or keep his commandments. Therefore they must first beg true faith, that they may believe Gods comman-

Aug. lib 1 de pecc. mer. & rem. c. 26.

Aug. lib. de perfect. institu. c. 10.

dments to be possible, with help of his grace; and then they may beg and obtaine the second, to wit, the love of God, by which they may find grace to fulfill them. This article of the Presbyterians faith gave occasion to a Catholique Gentleman of my acquentance, to say to the Presbyterians, who were much pressing him to subscrib the Covenant; that he would never be of their religion: who professed they did not love God; yea and made it an article of their faith, that they could not love him Thus he.

Having therefore diligently considered all these gronnds, I could no longer believe the impossibility of keeping Gods commandments, even with the help of his grace, as an article of my faith reveald in Scripture; which I found to be against Scripture, and against the goodnesse, iustice and wisdome of God; Which the holy Fathers & some Protestants do call extream blasphemy; which destroyes the vertue and power of Gods grace; which puts the blame of our negligence & sluggishnesse, from our selves, and layes all vpon God: which is against the end of Christs Incarnation, & merit of his Passion; which hinders the growth of piety, and opens a gate to all wickednesse, and makes all the divine commandments of no effect. But, vpon the contrary, I resolved by Gods grace, to embrace and believe the ancient Catholique doctrin, concerning the possibility of keeping the commandments with the help of Gods grace; Which I found to be so clearly expressed in Scriptures, so strongly maintaind by the holy Fa-

thers, ſo conſonant to right reaſon, iuſtice & piety, and which did make ſo much for the glory of Gods grace, & the merits of Chriſts death and paſſion.

CHAP. XV.

Of Iuſtification by Faith onely, maintain'd by the Presbyterians and their firſt Reformers, as the principal article of their Religion.

AFTER the triall of our doctrine, concerning the Commandments; I conſidered, in the next place, our doctrine of Iuſtification, not only becauſe this hath connexion with the former, but alſo for the importãce of the matter. For I haue read, and heard this article of Iuſtification by faith onely, called by many Proteſtants, the ſoule and life of their religion, and of all articles the principal and greateſt; on the contrary, they call Iuſtification by works, the life of Popery: ſo that M. Fox ſaith, that Luther, by opening a certaine veine which lay long hid, to witt, our Iuſtification by faith only, did overturne the foundation of Popery. Moreover, I haue heard it affirmed, that Iuſtification by faith only was ſo certaine a truth, and ſo evidently contain'd in the Scriptures, that ſome of the learned Papiſts, after they had much oppoſed it, were at lenth overcome by the ſtrenth of it, and made to acknowledge it: and there was no point of Popery, eſteem'd to be more abſurd,

Fox Acts. Man. p. 402.

nor more againſt the Scriptures, then Iuſtification by works: in ſo much that M. Knox, in his firſt ſermon at S. Andrewes, did make inſtance principally in it: for thus ſpeaks his hiſtory of him: *He plainly proved the Papiſts doctrine & lawes, to repugne directly to the lawes of God the Father, and of Chriſt Ieſus his Son. This he proved, by conferring the doctrine of Iuſtification expreſſed in the Scriptures: which teach that man is iuſtifyed by faith only &c. and the doctrine of the Papiſts, which attributes iuſtification to the works of the law.* And, vpon ſeverall occaſions, I haue heard the Miniſters pretend great advantage in this point, which they ordinarly vrge very much.

Knox Chron. pag. 76. 77.

Having then no ſmall expectation, to find ſuch expreſſe and convincing Scripture, for this point of Iuſtification by faith only; that any impudent front cowld hardly deny it: I begun to conſider theſe paſſages, which they do ordinarly bring, and cote on the margent of their Confeſſion; and I found, that not one of them containes in expreſſe words, the Presbyterian article, contradictory to the Papiſts; as may appeare to any man, who will read the words. Theſe paſſages are three, and the firſt is in S. Iohn, who ſaith: *As many as received him, he gave them power to become the Sons of God, who believe in his name.* The two others are in S. Paul: who ſaith; *We conclude,* (or as it is in the Catholique tranſlation) *We account a man to be iuſtifyed by faith without the workes of the law.* And againe, *being iuſtifyed therefore by faith let*

Iohn ch. 1. v. 12.
Rom. 3. 28.
Rom. 5. 1.

vs haue peace toward God. Now, in none of these places, can I find it written, that man is iustifyed by faith *only*, or, as it is in their new Confessiō, faith is the *alone instrument of Iustification.* I find indeed, that the Scripture saith there, that man is iustifyed by faith; but I can not find, where it saith by faith only, that word *only* or *alone*, which is the maine point in this matter, cannot be found in the Scripture: albeit M. Knox, in his foresaid sermon, falsly pretends, that it is expressed in Scripture.

I admired to see both our first and last Reformers, after such huge pretences, to want expresse Scripture, for this maine article of their religion: but I admired much more, when I found the Catholique article, which is flatly contradictory to the Protestants, to be expresly in the Scriptures. S. Iames saith; *Abraham our father was he not iustifyed by Works, offering Isaac his Son vpon the altar?* And again. *Do you see, that by Works a man is iustifyed, and not by faith only?* Where S. Iames directly contradicts the doctrine of the Protestants: for they say, A man is not iustifyed by works, but by faith only: and S. Iames saith: a man is iustifyed *by Works and not by faith only.* I wondered how we could brag so much, that we had always the Scripture for vs, against the Papists; and yet, when I tryed the matter, I found ever hitherto the contrary, as may be found by any man, who will not renounce his senses of hearing and seeing. But to find this in other points, I did not think it so strange, as in the present, which is

Iames 2.21. & 24.

called the principal point of the Proteſtant religion, and wherein we did ſo much glory againſt the Papiſts, who haue much the better of vs, if we will acknowledge the expreſſe words of Scripture, and ſtand to them.

But the Presbyterians pretend, that, although their article be not, word by word, in Scripture; yet the equivalent is there, when S. Paul ſaith: a man is iuſtifyed by faith, without the works of the law; which they ſay is all one, as if he had ſaid, by *faith only*. I found many weighty reaſons againſt this Miniſterial gloſſe. 1. At the beginning of their Reformation, they promiſed vs the pure word of God; and now they give vs, for it, their geſſes, or the word of man; which is a weak ground of faith. 2. which is yet worſe. Their words & interpretations are in expreſſe termes againſt the word of God in another place, to witt in S. Iames, as we have ſeen. 3. They affirm that all points neceſſary to Salvation are clearly contain'd in Scripture. How comes it then, that this moſt neceſſary & ſubſtantial point, which they call the life of Chriſtianity, is not there? yea, how comes it to paſſe that not only it is not in Scripture, but the quite contrary is word by word in Scripture: and that not ſimply affirmed, but proved by many reaſons & examples; and theſe who affirm the contrary are compared to Devils? 4. The holy Fathers & primitive Church did never vnderſtand the Scriptures, in that ſenſe; but in the contrary. How then could I, in ſenſe conſidering theſe things, make the Miniſters words

and interpretation, which are not Scripture, yea which are againſt Scripture, and againſt the holy Fathers, & the beliefe of the primitive Church, to be the principal article of my faith?

S. Auguſtin ſhewes, that ſome men, in the Apoſtles own time, did miſinterpret the ſame words of S. Paul, as the Presbyterians do now, and made it the ground of the ſame errour. *But men*, ſaith he, *not vnderſtanding what the Apoſtle ſaith: We account a man iuſtifyed by faith without works, thought, that he ſaid, faith would ſuffice a man, albeit he live ill, and have no good works. Which God forbid, that the veſſel of election ſhould think &c.* Secondly, the ſame holy Father ſhewes, that to roote out the errour of thoſe, who by miſconſtruing S. Pauls words, did gather from them, iuſtification by faith only, the other Apoſtles did principally direct the intentions of their Epiſtles. *S. Peter, ſaith he, knowing that ſome wicked men took occaſion from ſome obſcure ſentences of S. Paul, as being ſecure of their ſalvation, which is in faith, had no care to live well, gave advertiſment, that there were ſome things, in his epiſtle, hard to be vnderſtood, which men perverted (as they do the other Scriptures) to their own perdition.* See, vpon what a dangerous ground, the principal article of our Reformation is founded, and how dangerous alſo it ſelf is. *But S. Iames*, ſaith S. Auguſtin, *is ſo highly offended with theſe men, who think that faith without works can availe vnto ſalvation, that he compares them even to Devils.* And

Aug. de gr. & lib. arb. cap. 7.

Aug. lib. de fide & oper. c. 14.

Aug. ibid.

then hauings brought theſe words of the Apoſtle: *Thou believeſt that there is one God, thou doſt well: the Devils alſo beleeve & tremble*, he ſubioyns, *Quid verius, brevius, vehementius dici potuit?* what could be ſaid more truely, more briefly & efficaciouſly? Thus S. Auguſtin. And that he alone did not condemne this errour, & maintained the Catholique doctrin oppoſite to it, is manifeſt, by the Confeſſion of the Centuriſts, who, for this cauſe, taxe the moſt ancient fathers, as S. Clement, Origen, S. Cyprian, S. Hierome, S. Ambroſe, Auguſtin, Chryſoſtome, & many more. Moreover, the ſame S. Auguſtin ſhewes, that this errour of iuſtification by faith only, was the ancient hereſy of Eunomius; and S. Ireneus aſcribes it alſo to Simon Magus. And yet this ancient hereſy againſt the Scripture, & the holy Fathers, is obtruded vpon vs, as the principal article of our faith, by our Reformers: who yet pretend to believe nothing, but pure Scripture. Therefore I reſolued by Gods grace not to believe anylonger ſuch a wicked opinion, as the principal article of my religion: but, vpon the contrary, I intended to embrace & follow the Catholique doctrin, oppoſite to it: which I found to be, in expreſſe termes, in the Scriptures, which were ſo vnderſtood and beleeved by the holy Fathers.

Cent. Mag. cent. 2. 3. 4. 5. cap. 4. Aug. haereſ. 54.

Iren. cont. haereſ. c. 20.

I vas much confirmed in this reſolution, when I vnderſtood, how Luther & Calvin, hauing no Scripture for them, but againſt them, haue groſly abuſed it to maintaine their errour. For Luther, the firſt Apoſtle, in this laſt age, of

this new doctrine, did two notable iniuries to the word of God. For, seeing that this prime article of his faith, was not expresly contain'd, in the Scripture, by an vnparallel'd resumption, he added the word *sola or Alone* to the Scripture, in his German translation of the Bible And whereas S. Paul saith: *We account a man iustifyed by faith, without the workes of the law*; he makes him say, *by faith alone* And when this high temerity, of adding to the word of God, was obiected to him: he defended it with most insolent words, saying: that a Papist and an asse was the same thing: and that the word *sola* should remaine in his Bible, although all the Papists in the world, shoud go mad, and be transformed to in Asses. The second iniury, that he did to the Scripture, was not by Addition, but by Diminution, wherin he was much more liberal, then in the first: for he added only one word, but he took away many hundreds. Because, finding that the words above cited of S. Iames epistle, were clearly & expresly against his doctrin, he expunged the whole epistle, out of the Canon of the holy Scriptures, calling it an epistle *of straw, vnworthy the Spirit of an Apostle*. Yea, he arrived to that impudency, that he said the Authour of that epistle *delirat*, that is *dotes*, or *raves*. By these two practises, I was moved to think, that Luther could not be the second Elias, the Restorer of purity & true religiõ, who would not only reform the Church, but also the Scriptures: yea, in such a manner, as he hath incurred not one, but both the curses threatned by S. Iohn, for adding to, and

Luth. tom. 5. Germ. fol 141. & dem.

Luth in praef. in novum Test. Luth in cap. 12. Genes.

pareing from the Scriptures. And by this, I perceived also, what little esteem, they make of the Scripture, when it makes against their errours.

Calvin went more subtilly to work; for although he followed Luthers doctrin of Iustification; yet he neither added the word *Sola*, to the letter of the Scripture, neither did he deny S. Iames epistle, to be Canonical: But, what Luther added to the letter, Calvin added to the sense; and what Luther denyed, the other corrupted. For Calvin would have Iustification by faith *only* to be as firmly believed, as if the word *only* were there in Scripture, which indeed, is all one, as if he had added, with Luther, that word to the Scripture. Then the words of S. Iames, which are clearly opposite to his errour, and for which, Luther did reiect the whole epistle, he doth so corrupt with new senses, which Luthers more grosse head could not invent, that they passe many mens senses & vnderstandings too, and are against the words of Scripture, & clearly against the sense of the holy Fathers. For he saith, *faith alone* doth iustify, but *not alone*. Some others of his Schollers explaine it thus: *fides sola iustificat, sed non solitaria*. Others say: faith doth iustify, and *not works*; but yet faith *not without works*; or a man is iustifyed *with* works, but not *by* works; and works are the *means*, but not the *causes* of Iustification. But all these inventions, are directly contrary to the words of S. Iames. For he saith, man is iustifyed by works, & not by faith only. He doth not say,

man

man is iuſtifyed *with* works; but *by* works: he doth not ſay, he is iuſtifyed *by faith only*; but *not by faith only*. And after the ſame manner and expreſſion, that he aſcribeth our iuſtification to faith, he aſcribs it alſo vnto works. He neither ſpeaks of cauſes, nor means: theſe are the Miniſters words, and not the word of God; which is not cleared, but rendred more obſcure by them. It was made appear to me, that the queſtion at firſt between the Catholiques & Luther, was; whether good works were in any reſpect neceſſary to our iuſtification: and not, whether they were required as cauſes or conditions. Luther ſaid, they were in no wiſe neceſſary, or elſe none could be iuſtifyed; ſince the beſt works of the greateſt Saints are mortal ſins. And in this, he ſpake conſequentially to his principles. But Calvin, finding that the Catholiques by innumerable Scriptures, and particulary by that place of S. Iames, proved the neceſſity of good works vnto Iuſtification; he invented a diſtinction, not to cleare, but to confound the matter, that good works were neceſſary, but not as *cauſes*, and faith was the only cauſe of Iuſtification. And this he did alſo very vnreaſonably againſt the principle, which he holds common with Luther, to witt, that all our beſt actions are deadly ſins. For, if good works be in any manner neceſſary, how can any be iuſtifyed, according to Calvin, who maintains there can be no good works, but that all are mortal ſins? For, if a condition be neceſſary to any effect; then if the coudition be

not fulfilled, the effect cannot be produced. As approximation of wood vnto the fire, is ordinarly called the condition, without which the wood could not take fire. Therefore as the wood, if it were not put near the fire; would not conceive fire, so also, if good works be a necessary condition vnto iustification, (as Calvin pretends) no man can be iustifyed: since according to him, there can be no good works. Therefore Calvin speaks very inconsequentially, if not also falsly.

Moreover, it was shown me: that the Lutherans were so highly offended with these new glosses of Calvin & his Schollers, that they call them the doctrine of the new Papists, more pernicious, then these of the old: and Illyricus, a famous Lutheran, doth not stand to call these Calvinists, *Seducers, Who by diuerse waye*, saith he, *would elude the propositiõ of S. Paul &c.* For this cause the Lutherans deny all necessity of good works vnto Salvation, either as means, or causes. For this, they professed at the conference of Altenberg, *We conclude*, say they, *with that worthy saying of Luther: If works be necessary vnto Salvation; then none can be saved without works: and then we would not be saved by faith only.* So I found at length, that this prime article of our religion, to witt; that man is iustifyed by faith only, after so many great brags, is not in Scripture, but against Scripture, as the Lutherans vnderstand it: and as Calvin takes it, its not only against Scripture, but also against his own principle, who makes the whole matter, to end in Philosophical termes, for the

Illyr in praef. ep ad Rom.

Coll. Al ten. col. 4 f. 75.

most part, neither vnderstood by speakers nor hearers. Of which matter, I had not long ago, a notable experience. For being in a Gentlemans house in the countrey, where there chanced to be a Minister of esteem'd learning, two Roman Catholiques, and diverse Protestants: as the ordinary discours now a dayes, is concerning religion, so I heard one at that time. For the Minister, taking occasion by hearing Cardinal Bellarmin named, spake at first, much in his praise, saying: that none of all the Popish Authors, did relate so faithfully the Protestant Tenets, nor argumented more clearly, then he did. Yet at length, said the Minister, after the Cardinal hath shewed the strength of his wit, at the issue of the matter, being convinced by the force of truth; he concludes, for the most part, with the Protestants. Wherevpon, one of the Catholiques present said, that he admired very much, how Bellarmin, who had written so much for Popry, should be esteem'd a Protestãt: & merrily subioyn'd: that himself was iust a Protestant, as Bellarmin was. After there had pass'd a little laughter, occasioned by these words; the other Catholique did gravely desire the Minister, to shew, wherein Bellarmin was a Protestant. Wherevpon, the Minister instanced in this same matter of Iustification, and said: that after Bellarmin had wearied himself, by produceing many testimonies of Scriptures and Fathers, to prove, that we are iustifyed by works and not by faith only: he in end yeelds the victory to tthe Proestants: for he concludes: *That*

it is most safe to rely vpon the merits of Christ. And so, in one sentence, he destroyeth, what he had been building a long time. To which the Catholique replyed: that if Bellarmin was a Protestant for that, then all Catholiques were Protestants: for they all professed the same. Neither was the Catholiques relying on Christ merits, any way against iustification by good works; more then the Protestants relying on the same merits, was against their supposed Iustification by faith only. But said he: I admire very much, how you ordinarly pretend so great advantage, in your doctrin of Iustification by faith only, which you esteem the principal article of your religion; and yet it cannot be found in all the Scripture, the only pretended ground of all your faith: And how you can crye so much against the Catholiques, for believing that we are iustifyed by works, & not by faith only; which is expresly, and word by word, in the Scripture. For doth not S. Iames clearly say: *Ye see, that man is iustifyed by Works, and not by faith only.* The Minister finding himself thus engaged, pass'd presently from the Scripture, & enquired of the Catholique, whom he knew well enough not to be a profess'd Scholler; If he had any Logique. Who answered, he had not much: but he had sufficient for this purpose. That there was not much Logique required, to see what was contained in Scripture. He would trust his owne eyes, in that matter. It was sufficient for him, that he had on his side the expresse Scripture, which

is better then Logique. But the Minister told him; that, although those words are in Scripture; yet they must be vnderstood in a sound sense. For works, said he, although they be necessary to iustification; yet they are not the causes of it, but in a very improper sense. For you must vnderstand, that there are diverse kinds of causes; there is *causa efficiens*, *causa formalis*, and *causa sine qua non*, which is not a cause properly. Now works are not the efficient, nor formal cause; but only *causa sine qua non.* They are *via regni*; and not *causa regnandi.* And so, after this manner, he made a long discours, involving the matter in great obscurities, passing the reach of the hearers; if not also overpassing his own vnderstanding. But the Catholique holding him still by his grounds, told the Minister that his Logique was no Scripture; and that the Protestants, are brought to a low ebb, when they are enforced to acknowlege that this prime article of their faith, is not expresly in Scripture, as they at first pretended: And now, when the quite opposite doctrine, maintaind by the Catholiques, (against which the Ministers did so much raile) is showē to be expresly in Scripture: they are enforced to run from Scripture, to their Logique: which indeed, is to yeeld the cause to the Catholiques, and to quite ground. For at first they pretended nothing but Scripture: and now they flie to Aristotles Logique, and that against the expresse words of Scripture, making the whole matter end in a Logomachy: which is so much the worse, on the Protestants side; seing

they will not vse the very phraſe of Scripture, which the Catholiques keep. And vpon this followes alſo another evil, that the people, being made to believe, *that they are iuſtifyed by faith only, and not by works*; makes by natural Logique, this inference, (which all the Miniſters in the world with all their artificial Logique, will not put out of their heads) that good works are not neceſſary; and ſo they altogether neglect them. Thus ended that conference (the Miniſter replying ſomething; but little to purpoſe) with ſmall ſatisfaction of ſome Proteſtants preſent; who imagined, that this prime article of their faith, had been better grounded: and that this Miniſter, whom they much eſteemed, could haue ſaid more, then to acknowledge that his faith was againſt the words of Scripture: and in end, to run to his Philoſophical diſtinctions, which were not by them intelligible.

But, albeit I was ſufficiently ſatisfyed, by what hath been ſaid, of the truth of the Catholique doctrin, concerning Iuſtification; yet being deſirous, that I might be able to diſcern more fully, the deceits and obſcurities, which the Miniſters invent, to elude the clear Scriptures: a Catholique, whoſe aſſiſtance I required, ſhew me, that for this end, it was neceſſary, I ſhould firſt know the nature of Iuſtification, according to the doctrin of the Catholique Church. For, as a Rule, ſaid he, is a meaſure to diſcern both what is right, and what is crooked; ſo truth, is a manifeſtation both of it

ſelf, and of falshood. Wherevpon, he had ſeveral diſcourſes with me, on this matter; the ſumme of which, I will briefly collect.

CHAP. XVI.

Of the Nature of Iuſtification, according to the Catholique doctrine.

ALBEIT you haue ſeen evidently, ſaid the Catholique vnto me, that according to the expreſſe Scriptures, man is iuſtifyed by works & not by faith only; yet, that you may know how this is done, and what works are excluded from iuſtification, according to S. Paul; and what theſe works are, by which we are iuſtifyed, according to S. Iames; yow muſt know the nature of Iuſtification of a ſinner: which, according to the Catholipue Church, is thus deſcribed. Iuſtification of a ſinner, is the tranſlation of one, from the ſtate of ſin, into the ſtate of grace; a changing of one, from being an enemy, to make him become the friend of God. There is the miſery, from which a ſinner is delivered; & the happineſſe, to which he is brought. Now, that he may come from ſuch a miſerable condition, to ſuch a happy eſtate, there are ſome preparations and diſpoſitions required to go before, in the ſoule of a ſinner, that is come to age; of which kind only we here ſpeak. Firſt God of his meermercy, by his preveening and helping grace, doth excite and call a ſinner,

without any of his preceeding merits, as it were, out of the sleep of sin; that he may convert himself vnto God. 2. A sinner being thus awakned, and assisted by the Divine grace, conceiving faith by hearing, doth believe all things to be true, which are revealed & promised by God; & particularly, that a sinner is iustifyed by the free mercy of God, through the redemption, which is in Christ Iesus. 3. This faith representing God to be a severe punisher of sins, there ariseth in a sinner, thus disposed by faith, a fear of Gods iudgments, with which the Soule is profitably shaken & terrifyed. For as Salomon saith: *the feare of our Lord, is the beginning of wisdome.* 4. The soule of a sinner being thus terrifyed, it is raised vp againe to hope, by the same faith, which represents God to be most bountifull & mercyfull, in forgiveing sins. For which cause, he sent his son into the world, to deliver vs from sin, by his death. 5. Vpon this hope & confidence in the divine mercy, there ariseth the love of God, who is so bountifull and mercyfull; and likwise a hatred and detestation of sin, which God hateth, a sorrow and grief for what is past; and a firm resolution of a better life in time to come: a purpose of observing the divine Commandments, & of receiving the holy Sacraments. Now all these dispositions of faith, fear, love, hope, and the rest, being placed in the soule of man, by Gods preveening grace, Iustification, or the infusion of iustifying grace, doth follow, as we shall see shortly.

Prou. 1. 7.

That these preparations & dispositions are

neceſſary before iuſtification, the Scripture shewes. Our Saviour shew the neceſſity of preveening grace, when he ſaid: *No man can come vnto me, vnleſſe my Father draw him.* Of faith, S. Paul ſaith: *that without faith it is impoſsible to pleaſe God: for he that cometh to God, muſt believe that he is; and that he is a Rewarder of thoſe who ſeek him.* Of fear, beſide the former teſtimony of Salomon, it is ſaid; that, *Who is without fear, cannot be iuſtifyed.* And again: *the fear of our Lord chaſeth away ſin.* S Paul ſaith of hope, that *we are ſaved by it.* Of love our Saviour ſaith: *Many ſins are forgiven her; for she loved much.* And that repentance is alſo neceſſary, there is nothing more clear, in the Scriptures. By all which teſtimonies, it remaines evident, that although faith be the firſt diſpoſition of the ſoule to iuſtification; yet the others above-mentioned are alſo requiſite. Neither can there be any difficulty in this matter, ſince it is as clear as the Sun, that no man, of a ſinner, can become the friend of God: vnleſſe he haue not only faith, but alſo the feat & love of God, with hope in his mercy, and repentance for ſins. To this purpoſe S. Auguſtin ſaith: *fides prima datur, ex qua cætera impetrantur.* That is: *faith is firſt given, by which the reſt are obtain'd.* And again: *the houſe of God is founded by Faith, raiſed vp by hope, and perfected by Charity.* And as in this ſenſe, it is truly ſaid that faith doth iuſtify, to wit as a fundamentall & radicall diſpoſition to Iuſtification; ſo it is no leſſe true, that fear, hope, love, & repentance,

Iohn 6. 44. Heb. 11. 6. Eccleſ. 1. 28. & ibid. v. 17.

Rom. 8. 24. Luke 7. 47.

Aug. de predeſt. ſanct. cap. 7 Idem ſerm. 22. de Verb. Dom.

do also iustify, to witt as secondary dispositions proceeding from faith: becaus these likwise dispose the soule fitly, to receive the forme of iustice, and to become the friend of God; and the Scripture ascribes forgivenesse of sins, Salvation or Iustification to them, as it doth vnto faith. For as our Saviour told S. Mary Magdalen, that her faith had saved her; so he said: that *many sins were forgiven her, because she loved much*, and S. Paul saith, we *are saved by hope*; and S. Iames expresly, that *we are iustifyed by works, & not by faith only*. By which consideration it may be easily vnderstood, what works S. Paul excludes from Iustification, when he saith, that a man is iustifyed by faith without the works of the law. For he doth not exclude, the works of grace, but only the works of the law, which are done by the strength of nature, without the grace of God, and do not proceed from faith, but go before it. Now it is certaine that such works, as not proceeding from faith, do not properly dispose and prepare the soule vnto Salvation. For, as the Councel of Trent teacheth, faith is the foundation, roote, and beginning of all Salvation & Iustification, and is the first effect of Gods free grace, in the Soule of man. But the Apostle doth not exclude from iustification, the works of grace, which follow faith: for they do iustify, that is, dispose the Soule vnto Iustication, as faith it self doth: and they proce d also from grace, as faith proceeds from it; and therefore are not the works of

Luke 7.
Rom. 8.
Iam. 2

Concil. Trid. sess. 6. cap. 8.

the law, but the works of grace. After this manner, doth that great Doctour S. Augustin clearly reconcile these two places of S. Paul & S. Iames. *The sentences, saith he, of S. Paul & S. Iames be not contrary one to another, When one affirmeth, that a man is iustifyed by faith without Works: & the other saith, that faith is vaine without Works: for S. Paul speaketh of Works, that go before faith; and S. Iames of Works that do follow faith.* *Aug. lib. 83. quæst. 76.*

These preparations & dispositions being placed in the soule, Iustification it self doth follow; which is not only remission of sins, but also sanctification and renovation of the inward man, by the voluntary reception of the divine grace & gifts. But, albeit Iustification followeth these dispositions, of faith, love, repentance, & & the rest, yet it is altogether free, proceeding from the mercy & bounty of God, without the desert of man. For the Catholique Church professeth openly, notwithstanding the Ministers strong calumnies to the contrary, that no man by any faith, or works, can merit the grace of Iustification, as the Councel of Trent teacheth in these words. *We are said to be freely iustifyed, becaus̃e none of those things, which preceed iustification, whether faith or Works, doth merit the grace of Iustification.* Now this grace consisteth in two things, to wit: in Remission of sins, and inward sanctification: by the first, the soule is changed & purged from sin, which is the filthinesse of the soule; and by the second, it is adorned and beautifyed with grace; which is the beauty of it: and made to die vnto sin, & live vnto iust- *Concil. Trid. sess. 6. cap. 8.*

tice. But it must be diligently observed: that the Catholiques do teach, according to the Scriptures, that in Iustification, our sins are not so forgiven, that they remaine in the Soule; but they are quite taken away. For S. Iohn saith of Christ:

Iohn. 1. 29. *Behold the Lamb of God, that taketh away the*
Acts. 3. 19. *sins of the world*: And the spots of our Soules are
Mich. 7. 19. said to be washed & cleanged, and our sins to be
Heb. 9. 28. throwen into the bottome of the sea, and to be blotted out and exhausted. Therefore in iustification, sins do not remaine, but they are really taken away.

As the soule, in Iustification is purged and cleanged from the filthinesse of sins, which are so forgiven, that they are really taken away; so it is also beautified with inward grace, and inherent iustice, by which, he who was before a sinner, is renewed in the Spirit of his mind, and hath the love of God powred forth in his heart, by the holy Ghost. This the Apostle sheweth, when writing to the Corinthians, he

1. Cor. 6. 11. saith: *These things you were*: (to witt: fornicators, adulterers &c.) *but you are washed, but you are sanctified, but you are iustifyed in the name of our Lord Iesus Christ, and in*
Ephes. 4. 24. *the Spirit of our God*: And elsewhere, *be renewed in the Spirit of your mind: and put on the new man, which according to God, is created in iustice, and holynesse of truth.* And writing to the Romans, he

Rom 5. 5. saith: *The Charity of God is powred forth in our hearts by the holy Ghost, which is given vs.* I forbear to cite more testimonies. S. Augustin sheweth, that this inherent iustice, is the love of

Aug. de gratia

God, *The grace, whereby we are iuſtifyed, that is,* ſaith he, *the love of God, poured into our hearts.* And elſwhere: *Charity begun, is iuſtice begun; Charity encreaſed, is iuſtice encreaſed; great charity is great iuſtice; and moſt perfect charity is moſt perfect iuſtice.* If therefore charity or the love of God, which is powred into our Soules, and conſequently is inherent & intrinſecal in them, be the iuſtice, by which we are made formally iuſt; then our iuſtice is alſo inherent & intrinſecal. And hereby, all the cauſes of our Iuſtification, according to the doctrin of the Catholique Church, may be clearly vnderſtood. For the efficient cauſe, is our mercyfull God: the meritorious, our Lord Ieſus Chriſt: the final cauſe, the glory of God, & of Chriſt, and life everlaſting: and the formal cauſe, is the Iuſtice of God, not that, by which he himſelf is iuſt; but that, by which he makes vs iuſt: and with which, we being endowed, are renewed in the Spirit of our mind, and are not only reputed, but truly are iuſt.

Chriſt cap. 30. Idem de nat. & gra. c. 70.

Concil. Trid. ſeſſ. 6. c. 7.

But, ſaid the Catholique to me, that you may vnderſtand more fully, how we are made formally iuſt, not by that iuſtice, which is in God, but by that iuſtice, which proceeding from God, is in vs; I will illuſtrate the matter, a litle more vnto yow. As ſin is the death of the ſoule; ſo grace and iuſtice is the life of it. Wherefore, as the natural life of man, is the formal cauſe of his living naturally; ſo his ſpiritual life, which is grace & iuſtice, is the formal cauſe of his living ſpiritually. As then the natural life

or ſoule of man, by which he lives naturally, albeit it be from God, yet it is not that life by which God lives, but it is that life, communicated by God to man, by which man lives; and therefore cannot be any thing external, but muſt be internal in man: So the Spiritual life of the ſoule, which is grace & iuſtice, by which man lives Spiritually, is not the iuſtice, which is in God, or by which God is iuſt; but that iuſtice, which is communicated by God to man, whereby man is rendred iuſt, and lives Spiritually: and therefore muſt be internal in him: ſince nothing can live; either naturally, or Spiritually, by any thing which is external vnto it. The example of the raiſing Lazarus from the the dead, will yet more cleare this matter. For if Chriſt, calling Lazarus from the grave, had not given him inward life; Lazarus could not haue riſen again, and lived by the life of Chriſt, which was without him. But it was neceſſary, for the reſurection of Lazarus, that his own life should be inwardly reſtored to him by Chriſt. It is ſo in our caſe: for a man, who is raiſed by Chriſt from the death of ſin vnto the life of righteouſneſſe, muſt have grace or iuſtice, which is the Spiritual life of the ſoule, inwardly communicated to him by Chriſt, the fountain and meritorious cauſe of all iuſtice, and the ſource of all Spirituall life; or elſe man could not be raiſed from the death of ſin, and live ſpiritually. S. Auguſtin proves, by the holy Scriptures, that Chriſt came into the world, to give vs that Spiritual life. *I ſhall keep together*, ſaith he, *many*

Aug. lib. de

teſtimonies, which ſhall ſuffice: by which it may appear, that for no other cauſe, Chriſt came into the flesh; but that by the diſpoſition of grace, he might quicken, ſave and illuminate all thoſe, to whom as members appoynted in his body, he is head, who before were placed in the death, ſickneſſe & darkneſſe of ſin. I shall only bring two or three of the many teſtimonies of Scripture, which the holy Father heapeth vp there. S. Paul ſaith: *God (who is rich in mercy) for his exceeding charity, wherwith he loved vs, even when we were dead by ſins, quickned vs together in Chriſt (by whoſe grace you are ſaved) and raiſed vs vp with him &c.* And again *be renewed in the Spirit of your mind, and put on the new man, which, according to God, is created in Iuſtice and holyneſſe of the truth,* The ſame Apoſtle, writing to the Coloſſians, ſaith: *And you, when you were dead in the offenſes and vncircumciſion of the flesh, did he quicken together with him, pardoning you all offenſes.* And to Titus he ſaith: that *we are iuſtifyed by his grace.* Whence it is evident, that theſe, who haue been ſinners, and become iuſt, are ſaid to riſe again, to be quickneed by Chriſt, to be renewed inwardly, & to be iuſtifyed by his grace. But they could not riſe from the death of ſin, nor be quickned, & renewed inwardly, and be iuſtifyed by his grace; vnleſſe they had ſpiritual life, which is grace or iuſtice, inwardly cõmunicated vnto thẽ. Therefore theſe, who riſe frõ the death of ſin, & are iuſtifyed, quickned & inwardly renewed, have the ſpiritual life of iuſtice flowing from the merits & iuſtice of Chriſt, inwardly

peccat. mer. & remiſ. cap. 26. & ſeq.

Epheſ. 2. 4.

Ibid. c. 4v. 24.

Coloſſ. 2. 13.

Titus. 3. v. 5.

remaining in them. And hence doth appeal clearly the truth of that, which the Catholique Church teacheth, to witt: that we are made iuſt, by the iuſtice of God, not by that, wherby he himſelf is iuſt, but by which he makes vs iuſt. For, as nothing can make a man iuſt, but iuſtice; So it is not the external iuſtice of Chriſt; but it muſt be internal iuſtice, flowing from his merits and iuſtice, that can quicken vs.

This raiſing of one, from the death of ſin, to the life of Iuſtice, is called by the Catholiliques, the firſt Iuſtification; by which one, of a ſinner, is made the friend of God. And it is altogether free, proceeding meerly from the grace & favour of God, without all works and merits of man. Of this, S. Paul ſpeaks to the Romans, when he ſaith: *We conclude that man is iuſtifyed by faith, without the works of the law.* Where S. Auguſtin vnderſtands by the works of the law, not only the works of the Ceremonial and Iudicial law, but alſo of the Moral law, which are done by the force of nature, or by the inſight of the law, without the help of grace in Chriſt; which help is not given except one haue firſt faith in Chriſt: which is the roote of ſalvatiõ, & firſt effect of the divin grace, in our ſoules. Therefore if man could not be iuſtifyed by theſe works of the law, albeit he did them: much leſſe can he be iuſtifyed by theſe works, when he breaketh the law, as S. Paul proveth, in the ſame epiſtle: that both Iewes and Gentiles haue ſinned; and therefore ſtand in need of the mercy of God; and conſequently muſt be iuſtifyed,

Aug. de Spir. & lit. c 4.

iuſtifyed, by the faith & grace of Chriſt. Beſids this firſt Iuſtification, there is another, which the Catholiques call the ſecond Iuſtification; by which one, is not of impious made iuſt, but of iuſt, he is made more iuſt, and of a friend made yet more intimate with God; according to that in the Apocalypſe: *He that is iuſt, let him be iuſtifyed even vnto death.* Of this Iuſtification, are vnderſtood the words of S. Iames, when he ſaith: *That a man is iuſtifyed by Works, and not by faith only.* That is; by works following after faith, & flowing from it: for ſuch works are not the works of the law; that is; they are not works done meerly by the force of nature, or by the only knowledge of the law; but they are the works of grace, as faith it ſelf is: and by theſe works we are iuſtifyed, and not by faith only. This ſecond Iuſtification is acquired by doing all works of iuſtice and piety, by which, a man being in the ſtate of grace, purchaſeth a further augmentation of it. S. Auguſtin brings S. Paul, as an example of both theſe Iuſtifications. For, before his converſion he was found with no good merits; but rather with many evil merits, who was perſecuting the Church: and yet he obtain'd mercy. Therefore he was not iuſtifyed by his works, or by the deeds of the law, but by the faith or grace of Chriſt. But after his converſion & firſt Iuſtification, the ſame Apoſtle reckons out the good works he had done, by which he had advanced in piety & iuſtice. *I am even now*, ſaith he, *to be ſacrificed: and the time of my reſolution is at*

Apocal. 22. 11. Eccleſ. 18. 22.

Aug lib. de gra. & lib. arb. c 6.

2. Timoth. 4. 6.

hand. I have fought a good fight, I have conſummate my courſe, I have kept the faith. Concerning the reſt, there is laid vp for me a crown of iuſtice, which our Lord will render to me, in that day, a iuſt iudge; Vpon which S. Auguſtin ſaith: *He reckons out now his good merites, that after his good merits, he might obtaine the crown; who after evil merits, did obtaine grace. Take heed what followes. There remaines to me a crown of iuſtice &c. To whom could the iuſt iudge render the crown: if he had not firſt, as a merciful father, given him grace? And how had that been a crown of iuſtice: if grace had not gone before, which iuſtifyes the impious? How could that haue been rendered as due, if the firſt had not been freely beſtowed?* Thus S. Auguſtin. By theſe reaſons, & many other teſtimonies, which were showen vnto me: I was brought to vnderſtand the Catholique, doctrin, concerning the nature of Iuſtification: and therby I was made more ſenſible of the errous, which are againſt it.

Aug. ibid vt ſupra.

CHAP. XVII.

Of the Presbyterians three principall Errours, concerning Iuſtification.

HAVING thus ſeen the truth of the ancient and Catholique doctrin, I was moved to take ſpecial notice, of three principall and moſt groſſe errours, maintain'd by the Presbyterians, againſt it. The firſt is: that they do not only place the whole nature of Iuſtifica-

tion, in remiſſion of ſins; but they likwiſe teach, that, although our ſins be forgiven in Iuſtification: yet they are not taken away, but that they really remaine in the perſon iyſtified: and are only covered, and not imputed. The ſecond errour is, that a man iuſtified hath no internal nor inherent iuſtice in him, as being altogether defiled inwardly with ſin: but that he is only iuſt, by the external iuſtice of Chriſt, with which he is covered, and which is imputed vnto him. The third and laſt errour conſiſts in this, that they teach, this external iuſtice of Chriſt, is applyed vnto man, by faith only: and that not by a Chriſtian or Catholique faith, wherby one believes the articles of the Creed, or ſuch things as God hath revealed in Scripture: but by a ſpecial faith, as they call it, wherby every one believes for certaine, that his ſins are forgiven him, and that he is one of the predeſtinate.

The firſt errour, to witt: that ſins remaine, and are not taken away from the perſon iuſtified, maintain'd by Calvin and the Presbyterians; I found to be againſt ſcripture, the vertue of Chriſts paſſion, & the efficacy of Baptiſme. S. Iohn Baptiſt calleth Chriſt, the lamb of God that *taketh away the ſins of the world*. S. Paul ſaith: that Chriſt was offered vp once to *exhauſt the ſins of many*. And S. Iohn affirmeth that the blood of Chriſt *cleanſeth vs from all ſins*. Ananias ſaid to S. Paul: Ariſe and be baptized and *waſh away thy ſins*. If our ſins be taken away, as S. Iohn affirmeth: how do they re-

Iohn 1. 29. *Heb.* 9. 28. 1 *Iohn.* 1. *ch.* 1. *v* 7. *Acts* 22. 16.

remaine as the Presbyterians believe? If our ſins be washed away, and cleanſed by the blood of Chriſt, and by baptiſme; how can the filthineſſe and blots of them remaine? David ſaith to God: *Wash me, and I shall be whiter then snow*. But, according to the Presbyterians, he behoved to remaine as black as pitch, and as filthie as the puddle; even with all the waſhing, that God would beſtow vpon him. Therefore this Presbyterian doctrin is againſt the Scriptures, the vertue of Chriſts paſſion, and the efficacy of baptiſme: and it is alſo clearly againſt the holy Fathers, as we shall ſee shortly in the Triall of the Sacraments.

Pſalm. 31. 1.

Againſt theſe clear authorities the Calviniſts bring principally one place of Scripture, whereon they found their errour: and that is in the 31. Pſalme, where David ſaith: *Bleſſed are they, whoſe iniquities are forgiven, & whoſe ſins are covered.* I admired, that for this one teſtimony, which ſaith that our ſins are covered, they should deny ſo many, which shew that ſins are taken away; and will not rather confeſſe with the Scripture, that they are both covered and taken away. S. Auguſtin sheweth excellently on this place how God doth both. For, comparing him to a Surgeon or Phyſician, he ſaith: that God doth ſo cover the wound with a plaiſter; that he cureth it, and taketh it away. Calvin & his followers make Chriſt to be a very imperfect Spiritual Phyſician; who can neither heale the ſick, nor cure the wounded ſoules, but only can caſt a cover vpon them. Such a Phyſician

Aug. enarr. in pſ. 31.

of the body, who could do nothing, but throw his cloake vpon the ſick or wounded; and neither be able, to take away the ſickneſſe or wounds, would be in ſmall eſteem, and little employed.

The ſecond groſſe errour of Calvin, which denyeth inherent iuſtice, is ſufficiently above refuted. Where it was shewed out of the Scriptures, & Fathers, that we are quickned by Chriſt, and that iuſtice or grace proceeding from the iuſtice of Chriſt, the meritorious cauſe of our iuſtice, is the ſpiritual life of the Soule, which quickens it; and therefore muſt be internal, and inherent within vs. For as one cannot live naturally, vnleſſe he have internal life within him; ſo neither can one live Spiritually, by any thing that is without him; but he muſt neceſſarly, have the life of grace or iuſtice within him. This truth is ſo ſtrong, that Calvin did ſometime acknowledge it: for he ſaith, that *We are never reconciled to God, but we are alſo* gifted *With inherent iuſtice.* But at other times he frequently oppoſeth it, affirming, that the moſt holy and iuſt perſons are nothing inwardly, but filthy ſinners: and that all their iuſtice conſiſts only in the external iuſtice of Chriſt, which is imputed to them, and with which their ſins and filthyneſſe are covered. So that Calvins iuſt men are not vnfitly by ſome compared to whited Sepulchres (to which our Saviour compared the Phariſees) that outwardly appeare vnto men beautifvll, but within are full of dead mens bones & all filthineſſe. So the Presbyre-

Cal. lib. de reform. Eccl. p. 316.

Matth. 23. 27.

rians would appeare beautifull outwardly, by the iuſtice of Chriſt; but inwardly they are full of filthineſſe & iniquity. They are alſo like Wolves in sheeps clothing, who haue an external shew of meekneſſe & iuſtice: but inwardly are ravenous creatures. But as sheeps clothing doth not make a wolfe, to become a lamb; ſo neither will the external iuſtice of Chriſt, that innocent lamb, with which a ſinner would cloth himſelf outwardly, and yet remaine ſtill in his ſins, make him a Saint. S. Iohn giveth a ſerious warning to this purpoſe; *Little children*, ſaith he, *let no man ſeduce you. He that doth iuſtice is iuſt, even as he alſo*, (that is, Chriſt) *is iuſt*. Therefore, they are ſeduced, who think to be iuſt; and yet will do no iuſtice, as Chriſt did,

Iohn. 1 Epiſt 3 v. 7.

The third errour, to witt: that faith alone doth iuſtify, is alſo above refuted. For 1. it hath been shewed not to be in Scripture; And therefore the Presbytetians make it very vnreaſonably & againſt their own principles, the principal article of their religion. 2. It is not only not to be found in Scriptute, but it is expreſly word by word againſt Scripture, as hath been ſeen out of S. Iames. Therefore, the Presbyterians brags of great advantage, in this point, are very falſe and groundleſſe. 3. It is alſo againſt the holy Fathers, who condemned it, as we haue ſeen, in ſome ancient heretiques. Yea S. Auguſtin doth affirm, that becauſe it had riſen in the very time of the Apoſtles, by miſinterpreting the words of S. Paul, the other Apoſtles as S. Peter, S. Iames, & S. Iohn did direct

the intention of their epiſtles, and wrote moſt earneſtly, to roote out that errour, from the minds of men And S. Paul alſo did expreſſe himſelf ſufficiently againſt this errour, when he ſaid: that albeit he had all faith, ſo that he could remove mountains: if he had not charity, which he calleth greater, and more excellent, then faith and hope, he would be nothing, and his faith would profite him nothing. Whence S. Auguſtin ſaith: that it is charity, which makes all vertues profitable; and that faith may be preſent, but it cannot profite without charity, and S. Leo ſaith: that charity *quickens faith it ſelf, by which the iuſt man lives.* Yea M. Shelford the Proteſtant Miniſter above cited ſaith expreſly: that Charity is the moſt precious grace of God; and is the greateſt mean & inſtrument of our Iuſtification. And that he (meaning Calvin) who preferreth faith before charity in our Iuſtification, would elude S. Pauls demonſtration.

1. *Cor.* 13. 13.

Aug. lib. 15. *de Trin. cap.* 27. *Leo ſerm. de collect. Shel. p.* 108. 108.

But, there is another part or branch of this third errour, much more dangerous then the former. For, as they teach that faith alone doth iuſtify, and yet they require with it charity & other vertues, which makes the difference to be more nominal then real, ſo they teach that this iuſtifying faith is nothing elſe, but a ſure perſuaſion, that every one ought to have of the forgiveneſſe of his ſins, for the merits of Chriſt; and that he is iuſt in the ſight of God. This is the ſpecial faith, which they ſay is only given to the elect; and theſe, who once have it, can ne-

ver fall from it; and they are sure of their election & predestination. In this matter, the Presbyterians differ substantially from the Catholiques; who require also faith to Iustification, but of a far different nature from this of Calvin; which they esteem not to be faith, but rather a phanatical fancy, and high presumption. Against which, I found some solid reasons which I will briefly touch. 1. No mãought to believe any thing, as an article of faith, but that which God hath revealed. But God hath not revealed, that every mãs sins are forgiven him. Therefore he ought not to believe it, & much lesse: although he believe it, is he iustifyed by it. 2. There is neither precept nor example in the whole Scripture, of such a special iustifying faith. Therefore it is not to be admitted. 3. It is far different from the faith of Abraham, the father of the faithfull, by which he was iustifyed; which faith, the Apostle in the same epistle to the Romans, doth highly extoll. For he was iustifyed, by believing the promise of God, which was revealed to him, to witt: that he should be the Father of many nations, and that his seed should be as the starres of the heauen, and the sand of the sea. This is the faith which the Christians of all ages, ever required, before Luther & Calvin arose, to believe what God had revealed, to witt: the articles of our Creed, and the other matters contaynd in Scripture: accorording to that of the Apostle: *If thou confesse with thy mouth our Lord Iesus, and in thy hart believe, that God raised him from the dead, thou shalt be saved.* S.

Rom. 10. 9.

Iohn saith also: *These things are written, that ye may believe Iesus Christ is the Son of God, and believing, ye may have everlasting life:* Here is not a word of Calvins special faith; and yet we see how Abraham & others were iustifyed without it; by believing these things, which God had revealed. 4. S. Paul esteem'd Predestination one of the most deep secrets of God, crying out: *O the depth, of the riches, of the wisdome, & knowledge of God &c.* And yet, every Calvinist will know this secret, in relation to himself; as if he were one of Gods privy Counsellers; or God had particularly reveald it to him S. Augustin saith to the same purpose: *Who of all the campany of the faithfull, so long as he lives in this mortality, can presume, that he is in the number of the predestinate?* What would S. Augustin have said of the Presbyterians, who do not only so presume; but make it also the principal article of their faith, and the very ground of their Iustification. 5. This belief of the assurance of election, is against the Scripture, which sheweth that *man knoweth not whether he be worthy love or hatred;* and exhorts vs to work out our Salvation in fear and trembling; and advertiseth him, who stands, to take head, least he fall. Lastly, as this presumptuous belief openeth a wide gate to all sort of vice, and banisheth the exercise of vertue & true piety, which might be easily shewed; so the seeking this faith, hath made diverse loose all hope; and it hath proved pernicious to them, both in soule & body. For experience hath proved,

Iohn. 20. 31.

Rom. 11. 33.

Aug. lib. de corrept. & gr. c. 13.

Eccles. 9. 1.

Phil p. 2. 12.

that it hath made diverſe to be troubled in Spirit, and looſe their wits: and ſome to fall into deſpaire, by putting violent hands in themſelves; as it did not long ago, to a famous Covenanter in Aberdeen, who drowned himſelf, when he was eſteem'd by the Miniſters there, to haue been at the very point, of getting aſſurance of his election. So that I have heard ſome of the old Proteſtant Miniſters condemne much this iuſtifying faith of the Puritans. And M. Shelford doth not ſtand, to call it, *a private Fancie*, and a *falſe faith*; and an enemy to all true vertue & piety. Therefore, by Gods grace, I do not intend to believe it, much leſſe to found my Salvation vpon it. All the aſſurance that we can have here, without Gods particular revelation, is by hope in the divine goodneſſe, and mercy: which hope is not only ſufficient to comfort vs in this life, but alſo, it will not confound vs in the next; if we ſtrive here to do our duties and have the love of God, powred forth in our hearts. Therefore, it belongs to the vertue of hope, and not to faith, to apply the divine promiſes; as the ſame M. Shelford doth acknowledge.

M.T. Mercer.

Shel. p. 36. 38.

Beſids all theſe authorities & reaſons: a Catholique shew me that this doctrin of Iuſtification by faith only, deſtroyeth it ſelf. For if we cannot be iuſtifyed by any works, then we could not be iuſtifyed by faith, ſince faith it ſelf is a work, according to theſe words of our Saviour: *This is the work of God, that you beleeve in him, whom he hath ſent.* Therefore, ſaid he, ſince we are iuſtifyed by faith, which is not

againſt the divine grace, nor our free iuſtification; becauſe faith it ſelf is a work of grace: ſo we may be alſo Iuſtifyed by love, hope, and other works of grace; without any derogation from the diuine grace. He did further vrge and ſaid: either the faith, by which the Calviniſts ſay, that men are iuſtifyed, is a mortal ſin, or not? If it be a deadly ſin; then they are iuſtifyed by ſin: which is impious to ſay. If it be not a mortal ſin: then all our actions are not ſins, as Luther & Calvin falſly teach. The ſame Catholique shew me, that, to shun theſe inconveniences, to which the doctrin of the Calviniſts drives them; they affirm, that faith, albeit it be a work, yet it doth not iuſtify, as a work of vertue: but only as an Inſtrument, to apprehend the iuſtice of Chriſt. Calvin ſaith: that *Faith, although it be of no dignity nor price, iuſtifyes vs, bringing Chriſt, as a pot filled with money enricheth a man.* Melanchton ſaith: that iuſtifying faith, is like a poore mans hand, which he ſtretcheth forth, to receive almes, from a rich man. And ſo at length, this iuſtifying faith, which the Presbyterians ſo much cry vp, by the confeſſion of Calvin, is of no price nor dignity; ſo that by him it is compared to *a pot* and by another great light, to a *ſcabbed mans' hand*: and by both ther principles, it is a *ſinfull inſtrument*, by which they will have all men to be iuſtifyed. Whereby (ſaid the Catholique) it may appeare, that theſe men are no leſſe enemies to faith, then to works, and that they deſtroy the goodneſſe & vertue of both. Whereas the Catholiques do

Cal. ib 1. Inſtit. cap. 11. ſect. 7. Mel. in locis tit. de bon. oper.

eſteem faith, to be an excellent vertue, and the very roote & foundation of our Iuſtification.

There was an other difficulty, ariſing clearly from the Presbyterian doctrin; with which the ſame Catholique did much preſſe me, and ſome other Proteſtants, who were preſent. Either, ſaid he, the Presbyterians, who pretend to be aſſured of their electiō, are purged & cleanſed from the filthines of their ſins, befor they can enter into heauen: or they are not purged at all from them? If they be not purged from them: Then they cannot enter into that heavenly citie. For S. Iohn ſaith: *There ſhall not enter into it any polluted thing.* That citie is deſcribed to be of pure gold, and the foundations of it, to be adorned with every precious ſtone. Therefore the Citizens of it, muſt alſo be pure and without ſpot. And conſequently: if the Presbyterians, be not purged from the filthineſſe and ſores of their ſins; which muſt not be only covered; but really taken away, cured, and cleanſed: they cannot enter into heaven. If they ſay, that they muſt be purged from their ſins, and all filthineſſe and blots taken from them, before they can enter into heaven; then they are either purged from their ſins, in this life, or in the life to come. Not in this: becauſe they teach, that their ſins are not taken away in this life; but are only covered, and the filthineſſe of them remaines; and as they live, ſo they die in ſins. Not after this life: for then, they behoved to acknowledge a Purgatory; which is againſt a principal article of their negative faith.

If they ſay; their ſins are taken away by death, in the very inſtant of it: Then ſince death is common to all men; if death had that power, all men would be cleanſed from ſin; and ſo all would be ſaved; which is falſe. If they ſay, It is not death ſimply, but death ioyn'd with faith, that hath this power. Why ſhall not alſo, faith and life have the ſame power? How can the Preſbyterians, without any ground in Scripture, aſſigne that power to faith, and death; which they deny, againſt Scriptute, to faith, and the holy Sacraments, and to the blood of Chriſt? Death indeed, may put an end to ſin; that one ſin no more: but it cannot take away ſins already done: or elſe death would be more powerfull, according to that tenet, then the blood of Chriſt, & the holy Sacraments; which is not only a groundleſſe fancy, but alſo a great abſurdity. Out of which, it followeth that either the Preſbyterians muſt grant, that they do not go to heaven; which is very much againſt the aſſurance of their election: or that they are purged from their ſins, after this life, ſince they are not purged in it: which is againſt their negative confeſſion. And ſo theſe, who deny a a Purgatory for venial ſins, muſt grant a new and moſt dangerous Purgatory, for mortal ſins. For my part: I could never find a ſolid anſwer to this reaſon; and therefore I leave it to the Preſbyteries conſideration.

But, becauſe this Catholique did trouble vs, with this difficulty; I thought to have entangled him as much, with the words of Bellar-

min; whereof I had heard ſome Miniſters often boaſt. Did not Bellarmin, ſaid I, after he had much laboured, to prove Iuſtification by works, in end conclude: *That, it was moſt ſafe to put all our confidence, in the only mercy of God.* What will become then of all your works and merits; which ſuch a great Champion, of your Church, doth renounce? To which he anſwered: that Bellarmins words fully related, do clear the whole matter: and shew the vanity of the Miniſters pretences. For thus he ſpeaks. *By reaſon of the vncertainty of our proper Iuſtice, and of the danger of our vaine glory, it is moſt ſafe, to put all our confidence in the only mercy & favour of God.* Where he doth not deny, neither good works nor merits: but only, affirmeth, that for two reaſons, which he there toucheth, that it is moſt ſafe, not to rely vpon them: but vpon the alone mercy of God. Out of which, the Miniſters would make this falſe collection: therefore we are not iuſtifyed by works. Which is as ridiculous, as if you would ſay. The Proteſtants teach: that it is moſt ſafe, to rely vpon the mercy of God: Therefore they are not iuſtifyed by faith. If then the Proteſtants relying vpon the mercy of God, taketh not away Iuſtification by faith: why should not alſo the Catholiques relying on the ſame mercy, not take away Iuſtification by works? Bellarmin ſpeaks ſo clearly in this matter, that his meaning cannot be wreſted without malice. For he sheweth, in the ſame place, that David, and other Saints, had ſome confidence in their iuſtice

Bellar. lib. 5. de Iuſtif. cap. 7. prop. 3.

and good works: according to that in the 17. Pſalme: *The Lord will render to me according to my iuſtice: becauſe I have kept his wayes.* The like he sheweth of Nehemias, Ezechias, and Eſter. And this they did, with great humility. But, becauſe ſuch cõfidẽce is dangerous to many, by reaſon of pride & vaine glory, that may ariſe: & beſide there are few, who haue ſuch merits, or are ſure to have them: Therefore Bellarmin ſaith: it is moſt ſafe, to rely on the mercy of God: whereof he gives this reaſon. Either a man hath good works: or he hath none, but evil works. If he hath no good, but evil works; then he is perniciouſly deceived, who truſts in evil works: for theſe are *deceitfull riches*. as S. Bernard calls them. If he hath good works: he looſeth nothing by not looking on them, & by putting his truſt in the mercy of God alone: for God lookes on them, & knowes them well, and will not ſuffer them to paſſe, without their due reward. Thus Bellarmin. Yea, the Councel of Trent makes the like profeſſion, when it ſaith: *Although much be given to good works, in the holy Scriptures: &c. Yet God forbid, that a Chriſtian ſhould truſt or glory in himſelf, & not in our Lord: Whoſe goodneſſe is ſo great, that he willeth theſe things, to be our merits, which are his own gifts.* The Miniſters may collect, out of theſe words, by their Logique, that the Councel of Trent, yea and that all Papiſts are Proteſtants. But they will not diſtinguish, between the neceſſity of good works; and confiding in them: which are very different. At leaſt, all moderat Proteſtants may

Concil. Trid. ſeſſ. 6. cap. 16.

know by this open profeſſion, the falshood of that calumny, which is often beaten into their eares, to witt, that all Papiſts preſume in their merits. S. Auguſtin sheweth, that there are two gulfs in this matter, one vpon either hand: and that the truth is a direct way in the middle. Preſumption of iuſtice, or good works, is the gulf, vpon the one hand: and negligence of good works, is the precipice on the other. But the earneſt care of good works and piety, accompanyed with humility, is the ſafe way in the middle. Thus ended the Catholique, to the good ſatisfaction of ſome Proteſtants, who were preſent.

To conclude this matter, (wherein I have ſtayed longer, by reaſon of the Miniſters ſpecious pretences of great advantage in it) I can not believe any more, *Iuſtification by faith only*, as the principal article of my religion: becauſe it is not in Scripture: becauſe it is expreſly against Scripture, & against the holy Fathers: becauſe it is an ancient hereſy, condemned in Simon Magus, & Eunomius: becauſe the Presbyterias iuſtifying faith, is not a true Catholique faith, having the divin reveal'd truth for its obiect, as theſe heretiques required: but is a private fancy & a falſe faith, (as it is acknowledged by ſome Proteſtants) having for its obiect, humane preſumption. Becauſe it makes Chriſt a moſt imperfect Phyſician: and either debarreth man, from the kingdome of heaven, into which he cannot enter with the filthineſſe of his ſins; or expoſeth him, after this life, to a moſt dangerous purgation

Shelf. alone.

gation. Becauſe it breeds neglect of all piety, and good works: and opens a wide gate to all ſort of vice. In a word: albeit the Miniſters bragged much of this article: yet I found they had never leſſe reaſon: if we will ſtand to the iudgment of the Scriptures & Fathers: which, Godwilling, I ever intend to prefer to their fancies, and to their Philoſophical diſtinctions, or rather confuſions: to which, they are forced to run: that they may lurk in their obſcurities, when they are beaten out of the Scriptures: in which, at firſt, they pretended, to be impregnably ſetled. It is ſufficient for me, that the Scripture expreſly ſaith: that a man is *iuſtifyed by works, and not by faith only*; Which is the contradiction of the Preſbyterians faith: and that themſelves do acknowledge in end, the neceſſity of good works. But to know how they are neceſſary; either as cauſes, or conditions, is not a neceſſary curioſity; wherof few are capable, and without which many have gone to heaven. And ſo now, I proceed to the Trial of our doctrin, concerning the Sacraments.

CHAP. XVIII.

Of the Excellency of the Christian Sacraments: and particularly, how they conferre Grace: which is denyed by the Presbyterians.

AS I knew the Christian religion, to be the most excellent, of all true religions, that ever have been: whether we consider that, which was vnder the law of nature, or the other which was vnder the law of Moyses: so I iustly conceived, that it was most agreeable to Gods goodnesse and wisdome, to adorne and enrich it, with most excellent Sacraments. For, since no religion, whether true or false, can be without some sensible signes, as S. Augustin hath observed; the Christian religion, (which is not only the true, but also the most perfect religion, to which the former two served as preparations) must also have, the most perfect and efficacious Sacraments. And so I found, the same S. Augustin, extolling the perfection of the Christian Sacraments, above these of the ancient law. *Our Lord*, saith he, *and the Apostolical disciplin haue delivered some few Sacraments, for many; and these most easy to be done, most magnificent for signification, and most pure to be observed.* And elswhere, he saith: *the Sacramenss are changed, they are made easier, fewer but sommer, happier.* Now the principal perfection of the Christian Sacraments, was generally be-

Aug. lib. 19. cont. Faust. cap. 22.

Aug. lib. 3. de doct. Christ. c. 19.

Aug. cont. Faust lib. 19. c. 13.

lieved to consist in this; that God, by them, did conferre grace vnto our soules. Which truth is so engrafted in the hearts of Christians, that I knew diverse Protestants, could not be at first perswaded, that Luther, or Calvin, or that their Church, taught the contrary: and when that was sufficiently manifested to them; they were much scandalized at it: In so much, that some of them did say: If the Sacraments do not confer grace, and baptisme doth not take away original sin; for what vse serve the Sacraments: for what end were they ordain'd?

Wherefore, being thus stirred vp to try this question, I found in end, that the Catholique doctrine, which taught that the Sacraments of the new Law do confer grace, is conformable to the divine Scriptures; that it was expressly believed by the holy Fathers; and doth duly exalt the perfection of the Christian Sacraments: Whereas the Presbyterians doctrin; which denyeth the Sacraments to confer grace, is not only false against the Scriptures; but was also condemned, as an ancient heresy, by the holy Fathers; that it vndervalues the vertue of the Christian Sacraments: and is so absurd, that diverse famous Protestants haue abandoned that opinion, albeit it was taught both by Luther & Calvin; and in this point do agree with the Catholiques. All which things, for brevities sake, I will only touch.

Of Baptisme, S. Iohn said to the Iewes: *I indeed baptize you in water; but he, who comes after me, shall baptize you in the holy Ghost &* Mat. 3. 11.

fire. Ananias said to S. Paul: *be baptized & wash away thy sins.* S. Paul calleth also Baptisme, *the Lauer of regeneration, by which we are saved.* The same Apostle saith, that *Christ hath sanctifyed his Church, by the lauer of water; in the word of life.* By which testimonies, albeit we speak nothing of many others, it appear'd sufficiently clear to me: since we are said, to have our sins washed away by baptisme; to be sanctifyed: to be born of new again: that by it we receive also grace, without which, these things could not be verified, and performed. The like is also affirmed of the Eucharist, of which our Saviour saith: *If any man eate of this bread, he shall live for ever.* And again *He that eateth my flesh, and drinketh my blood, hath everlasting life.* Now this everlasting life, is no otherwise had here, but by receiving Grace, which is the seed of Glory, and of eternal life & happinesse. Therefore these two Sacraments, which are all, that the Presbyterians admit, do confer grace by the vertue & institution of Christ,

Acts 22. 16. Titus 3. 5. Eph 5. 5. 26. John. 6. 51. 54.

What was the belief of the holy Fathers, and of the whole Church, in this point, it is so clear; that Calvin himself, and other chief Protestants do acknowledge it to be the same, which is now believed by the Catholiques, against their doctrin. For. Calvin confesseth, that with great consent, it was taught and believed for many ages; That the Sacraments of the new Law do confer grace, if they were not hindered by mortal sin; which, albeit he cal-

Cal. lib. 4. Instit. cap. 14. sect. 14. & 26.

leth a pernicious and peſtilentious opinion, and alleadgeth, that it drawes men from God, to reſt in the ſight of corporall things, and not in God himſelf; yet he confeſſeth alſo, that it was taught by S. Auguſtin, & the holy Fathers: whom he ſtriveth to excuſe, by ſaying, that in their immoderat praiſes of the Sacraments, they vſed hyperbolical ſpeeches. The Lutheran Centuriſts do aſcribe the ſame doctrin, as an errour, to the moſt ancient Fathers: as to S. Clement, Iuſtin, Cyprian, and others. Muſculus ſaith plainly: *that Auguſtin did rashly affirm, that the Sacraments of the new law conferred grace.* Theſe open confeſſions ſhall ſave our paines, of citing the Fathers teſtimonies. And that this doctrin of the Catholiques doth manifeſt the perfection of the Chriſtian Sacraments, it is ſo clear of it ſelf, that it needeth no illuſtration. Vpon this conſideratiō, S. Auguſtin, admiring the wonderfull effects of the Sacraments, cry'd out: *Vnde tanta virtus aquæ, vt corpus tangat, & cor abluat?* Whence comes, ſaith he, *ſo great vertue to the water, that it toucheth the body, and cleanſeth the ſoule?* Where he aſcribes this wonderful effect, to the goodneſſe & omnipotency of God: which sheweth alſo, that his ſpeeches are not hyperbolicall, as Calvin falſly pretends. Thus much briefly, to shew that I found the Catholique doctrin to be conforme to the Scriptures & holy Fathers, and to manifeſt the perfection of the Chriſtian Sacraments. And therfore Calvins opinion, which is iuſt contrary, muſt needs be againſt all theſe.

Cent. 2. c. 4. & cent. 3. c. 4. Muſcul. in loc. com p. 299.

Aug. tract. 80. in Ioan.

He himſelf confeſſeth that it is againſt the holy Fathers, and conſequently it cannot be conforme to the Scriptures, whereon they founded their faith, and not vpon humane imaginations. That it taketh away a great perfection from the Sacraments, denying them to conferre grace, is ſo evident, that it needs no proofe. Calvin ſaw this ſo clearly, that he pretended, the Fathers vſed immoderate praiſes of the Sacraments, and that this vertue, which the Catholiques do aſcribe to the Sacraments, makes people to truſt more in creatures, them in God himſelf. But as I found Calvins doctrin to be falſe; ſo I ſoone perceived, that his pretence of preſerving Gods honour, was very frivolous. For how can the vertue of the Sacraments derogate from the power & honour of Chriſt; ſince all power & vertue, that they have, is acknowledged to be from Chriſt, who is the principall Agent and Author of grace, they being only the inſtruments, by which he produceth it? How can the vertue of the Sacraments draw people from God, and make them rely more on corporal things then on God: ſince it, being ſo ſpiritual and ſupernatural, rather drawes people from corporal things to God, and makes them to admire more his power & to love his goodneſſe? This was the effect, that the vertue of the Sacraments produced in S. Auguſtin; when with admiration he cryed out: *Whence hath the water that vertue, that it toucheth the body & cleanſeth the ſoule.* A Catholique did further illuſtrate this matter to

me, by an example. VVho can be ſo void of reaſon (ſaid he) as to think, that the vertue, which proceeded from the hemme of our Saviours garment, by touching whereof, the woman in the Goſpel was cured, did derogate from the honour of Chriſt; or would make the women to rely, or fixe her ey's more on the garmen, then on Chriſt himſelf: But rather is not the contrary moſt evident, that thereby the power & vertue of Chriſt was mvch illuſtrated, who, by ſuch a ſmall inſtrument, had produced ſo wonderfull an effect? And was not the woman & all the people preſent, drawen thereby more cloſely to Chriſt, and made to love his goodneſſe, and admire his power? It is iuſt ſo in the Sacraments. As that vertue, which proceeded from the hemne of our Saviours garment, cured ſupernaturally the deſeaſe of the body; ſo the vertue, which proceeds from the Sacraments, cures the deſeaſes and infirmities of the ſoule. And, as that tended to the honour of Chriſt; ſo doth this much more. Thus he. Luke 8. 44.

Moreover, I found this Presbyterian opinion, which robs the Sacraments of all vertue, to be an ancient hereſy condemned by the holy Fathers, in ſome heretiques called Meſſalians, who taught, that ſins were purged without the divine Sacraments, as S. Epiphanius S. Auguſtin & Damaſcen do teſtifie. There is indeed this difference, between them & the Calviniſts: that they aſcribed that power of purging ſins to prayer: which theſe do, in their own manner, to Faith. Laſtly, this opinion of Epiph. her. 80. Aug. haref. 57. Damaſc. lib. de hareſib.

Prot. Apol. tract. 1. sect. 4. in marg. ad 111. Mont. Orig. pag. 72.

Luther & Calvin is so false & absurd, that diverse famous Protestants, as Osiander, Whitaker, Hooker, Bilson, and others cited in the Protestants Apology, besids some more late Doctours of the late English Church, haue reiected it, and believe with the Catholiques, that the Sacraments of the new law do not only signifie, but also conferre grace: and acknowledge the difference, which the holy Fathers haue put between the Sacraments of the old law, and these of the Euangel. All which considerations gave me sufficient ground, not to make any longer such a grosse errour, an article of my faith.

But, because the first & chief Protestants deny the Sacraments to conferre grace, I was curious to know, for what end they thought the Sacraments were ordain'd, and for what vse they served: and, in this matter, I found a diversity among them. Melanchton said, that they serve as badges, to distinguish vs from infidels. Zuinglius maketh Sacraments no better then Souldiours marks, by which they are distinguished. Luther saith, that they are external signes ordain'd to stirre vp our faith. Calvin is of the same opinion; but he addeth: that they are seals of Gods promises, ordain'd to vphold our faith, to witt, his special & iustifying faith. When it was obiected to Luther by the Catholiques, that the Sacrament of baptisme could not stirre vp faith in infants baptized, who have no vse of reason: he was brought to that straight, that he said infants did actually beleeve

Melanch in loeis com. c. de signis Zuing. de vera & fal. relig. c. de Sacram. Luth. de capt. Bab. cap. vltimo. also Cal. lib. 4. Inst. c. 14.

whilst they were baptized: which is so false, that, as S. Augustin speaks, they, who affirm such things, do an iniurie to humane senses. Calvin, not relying fully vpon Luthers vnreasonnable opinion, saith, that the baptism of infants stirreth vp their faith, when they come to the vse of reason. Which doctrin gives great advantage to the Anabaptists, and sheweth, that the baptism of infants is not profitable, before they attayne to the vse of reason. So that, according to the chieff Protestant Reformers, the Sacraments are nothing but badges, or bare signes & tokens, or seales of Gods promises, without any inward effect of grace. And therefore, they are made by them to serve to little, or no purpose. By which, I saw what vncertainty is among these Reformers, even in the principal points of our faith: and how abiectly they speak and think of the Christian Sacraments: Whereas the Catholique Church & holy Fathers speak most reverently, & esteem highly of them: shewing, that they were ordain'd principally for our sanctification, according to that famous definition of a Sacrament, collected out of S. Augustin. A Sacrament, is a visible signe of invisible grace, instituted by Christ, for our Sanctification. To which purpose, the same holy Father saith, *Without the grace of invisible Sanctification, to what would the visible Sacraments serve?* And again *the vertue of the Sacraments vnspeakably availeth much.* Therefore, the Presbyterians Sacraments, being without invisible Sanctification,

Aug. epist. 57. ad Dardan. Cal. lib. 4. Instit. cap. 16. sect. 19.

Aug. lib. 10. de Ciuit. Dei. c. 5. Idem quast. 84. in Leuit. Et lib. 19. cont. Faust. cap. 11.

ſerve to little vſe, according to S. Auguſtin.

There was one doubt, which I had in this matter, concerning that which the Catholiques teach, that the Sacraments do conferre grace, *ex opere operato*, or by the work wrought. For I have heard ſome Miniſters affirm, that the Papiſts intended thereby to ſhew, that the Sacraments produced grace, as well in thoſe, who were evil diſpoſed, and came without due preparation, as in thoſe who were well diſpoſed, and came well prepared to receive them: which I iuſtly eſteem'd to be moſt falſe and impious. Therefore, having propoſed this difficulty to a Catholique; I was informed by him, that this was a meer calumny of the Miniſters; wherein they followed their Predeceſſors, Luther & Calvin, who ſaid; that to conferre grace, by the work wrought, according to the Catholiques, was nothing elſe, but to conferre grace to a ſinner, without faith and repentance. But the Catholiques, ſaid he, have no ſuch falſe and abſurd meaning. They only, by that phraſe do ſhew, that the grace, which Chriſt produceth by the Sacraments, as by his inſtruments, doth not depend either vpon the the holynes of the Miniſter, or vpon worthineſſe of the receiver, but vpon the work wrought, that is, on the Sacramental action, which is inſtituted by Chriſt, for that end. As for example; the Sacrament of baptiſme confers the grace of Sanctification to infants, waſhing away their original ſin, and making them the children of God; and this effect it vndoubtedly produceth in infants, in whom no

Luther. de capt. Baſil. cap. de Bapt. Cal. in Antid. ſeſſ. 7. can. 5. & 8.

diſpoſitions are required: ſo that, if they die, before they commit any actual ſin: all of them would infallibly go to heaven. Here it is evident, that baptiſme confers grace, by the work wrought, or by the Sacramental action and inſtitution of Chriſt, and not, for any worthineſſe of the infants. Again, although the diſpoſitions of faith, love, repentance and the reſt, be required in theſe perſons, who, being come to age, are to be baptized; yet baptiſme doth produce their Sanctification, not by vertue, or for the merit of theſe diſpoſitions, (although, without them, iuſtifying grace would not be produced) but for the inſtitution of Chriſt, to whom, and not to the merit of the receaver, all the grace is attributed. Thus he shew me, how the Catholique Doctours did explaine the matter, and that it never entered into any of their heads, that the Sacraments would produce grace in thoſe, who were ill diſpoſed, or received thē without due preparation; ſince the Scripture sheweth, that theſe, who receeive the Euchariſt vnworthily, receive vnto themſelves damnation. 1. Cor. 11. v. 9.

Vpon theſe conſiderations, I thought it no wonder, that the Preſbyterians, who eſteem their Sacraments to be of ſo little value, haue alſo made them to be of ſo little vſe. For they haue abrogated and condemned all private baptiſme and Communion; ſo, that theſe two Sacraments, which are all they have, cannot be any more vſed in private, although vpon never ſo great neceſſity. And, for their Communion,

as they never give it in private, for the comfort of the ſick: ſo they give it very ſeldom in publick, for the devotion of the whole: for in ſome remarkable Townes, and other parts of the Countrey, it hath not been once adminiſtrated theſe 8. or 9. yeares. By all which, I ſaw clearly enough, that the doctrines and practiſes of the Preſbyterians, were not only againſt the excellency, but alſo againſt the neceſſity of the Chriſtian Sacraments; which were thereby rendred altogether graceleſſe, and almoſt vſeleſſe. Therefore I intended Godwilling, to follow no longer ſuch wicked opinions and practiſes: which deſtroy the nature, end, and vſe of the Chriſtian Sacraments.

CHAP. XIX.

That Baptiſme taketh away Original ſin: which is denyed by the Presbyterians.

VPON the determination of the former queſtion, this other was ſoone decyded. For, if Baptiſme conferres grace, as hath been proved generally, of all the Chriſtian Sacraments, in the former chapter; then it alſo taketh away ſin, which cannot ſtay with grace, in the ſame place. And ſo accordingly, the Catholiques teach, that Original ſin is taken away by Baptiſme; as the Councel of Trent hath defined, in theſe words: *If any man ſhall*

Concil. Trid. ſeſſ. 5. can. 5.

deny, that, by grace conferred in the Sacrament of Baptiſme, the guilt of original ſin is taken away: or ſaith alſo, that all, that is properly ſin, is not taken away, but only razed, and not imputed; be he accurſed. The chieff Proteſtants & Preſbyterians hold the contrary, as an article of their faith. Luther ſaith: *to deny ſin to be remaining in a child, after baptiſme; is to tread both Paul and Chriſt vnder foote.* Calvin accordeth to him. *It is falſe*, ſaith he, *that by baptiſme, we are looſed and exempted from original ſin.* The Presbyterian confeſſion of Weſtminſter ſaith: that, by original ſin, we are wholly defiled, in all the faculties & parts of ſoule & body. And that this corruption of nature, during this life, doth remain in thoſe, that are regenerated, and that it ſelf, and all the motions of it, are truly & properly ſin.

Luth. art. 1. damnat. à Leone. X. Cal. lib. 4. Inſtit. cap. 15. ſect. 10. Confeſſ. Weſtmin. ch. 6.

I found the Catholique doctrin to be firmly founded in the Scriptures, to have been zealouſly defended by the holy fathers, who account them infidels, who deny it; and to be agreable to the very inſtinct of almoſt all Chriſtians. And conſequently the Presbyterian belief, which is iuſt oppoſite, muſt be againſt all theſe; as alſo I found it to have been an ancient hereſy, and that it is ſo falſe and abſurd; that diverſe Proteſtants have been ſcandalized at it and abandonned it: and ſome have condemned it as blaſphemy. All which I ſhall brieſly touch.

That baptiſme taketh away original, yea and all ſin, the Scripture ſufficiently sheweth.

Acts 22. 17. Ananias said to S. Paul. *Arise and be baptized, and wash away thy sins.* S. Peter gave this advice to the Iewes: *be every one of you baptized, for the remission of your sins.* S. Paul saith, that Christ *hath loved his Church, and delivered, himself for it; that he might sanctifie it, cleansing it by the lauer of water, in the word.* Again: *He hath saved vs by the lauer of regeneration.* S. Peter saith: *Baptisme saveth you also.* If then Baptisme washeth away our sins, how are they not taken away? if we be cleansed from sin: how can the filthinesse of sin remain? If we be borne of new again, in the lauer of regeneration, how can the old man, or death of sin abide in vs? Christ is called, in the Scripture, the Lamb of God, that taketh away the sins of the world. But how could he be said, to take away the sins of the world; if he did not take away Original sin, which is the sin of the whole world? And how is that sin taken away, but by Baptisme? These places of Scripture appeare so clear, for this truth; that, without great violence, they cannot be wrested to an other sense. But now, let vs heare the iudgment of the holy Fathers, & of the primitive Church.

Acts 2. 38. Ephes. 5. 26. Titus. 1. v. 5. 1. Pet. 3. 21.

S. Augustin sheweth the doctrin of the ancient Church, against the Pelagians, who falsely alleadged, that the Catholiques maintaind, Baptisme did not take away all sins, but did only shave them: for which supposed doctrin, they branded the Catholiques, with the name of Manichees. He puts down their calumny in these words: *These Manichees do teach, that*

Aug. lib. 1.

baptiſm doth not give remiſſion of ſins, nor takes away crimes, but only ſhaves them. To which calumny S. Auguſtin anſwer's thus. *Who affirmes this againſt the Pelagians, vnleſſe he be ſome infidel. For we teach, that baptiſm gives remiſſion of all ſins, and takes away crimes, and not ſhaveth them.* Where may be obſerved, not only what was the doctrin of the auncient Church, but alſo that the contrary, is a point of the Manichean hereſy; and that theſe, who maintain it, are infidels, in S. Auguſtins iudgment. Again, the ſame holy Father sheweth the great vertue of baptiſm, when he ſaith: *by the begetting flesh, original ſin is only contracted: but by the regenerating Spirit, remiſſion is made not only of original, but alſo the of voluntary ſins.* S. Chryſoſtom doth more largely illuſtrate this matter, shewing, that baptiſm doth not only take away ſin, but alſo bringeth many graces, & privileges to the perſons baptized. *They are,* ſaith he, *not only made free, but holy: not only holy, but iuſt: not only iuſt, but children: not only children, but heires: not only heires, but brethren of Chriſt: not only brethren of Chriſt, but coheires: not only coheires, but members: not only the temple, but the members of the Spirit. Tow ſee how many are the privileges of baptiſm. Many indeed think, that the heavenly grace conſiſts only in the remiſſion of ſins: but we have reckoned ten privileges. For this cauſe we baptize infants &c.* Thus S. Chryſoſtom. Again, the ſame holy Father sheweth, that albeit a ſinner were defiled with all ſorte of iniquity, and tyed with the

cont. duas epiſt. Pelag. l. 1. c. 13.

Aug. lib 1. de peccat. mer. & remiſ. c. 5.

Chryſ. in homil. ad Neophitos.

Idem in homil. ad baptizandos.

bands of all wickednesse; yet when he comes vnto this Bath, he riseth more pure, then the beames of the Sun. And as a little spark of fire cast into the deep sea, is not leasurely, but instantly extinguished by the aboundance of waters, & forthwith it is shewed to be nothing: so all humane malice, when it comes to the waters of these heavenly fountaines, is more easily put out, then the heate of that little spark. And least this should be thought, to be said out of ambition or exaggeration; he proves all from these words of S. Paul. *Do not erre. Neither fornicators, nor Idolaters; nor Adulterers &c. shall possesse the kingdome of God. And these things indeed you were: but you are washed, but you are sanctifyed; but you are iustifyed.* Then, after an excellent discours on the vertue of baptism, he sheweth, why it is not called the lauer of remission of sins, nor the lauer of purification, but the lauer of regenerion: *because* saith he, *it doth not only forgive our sins, nor simply purify vs, who were wrapped up in wickednesse, but it makes vs, as if we were borne from heaven.* More testimonies need not to be added; since the Centuriists do confesse, that the most auncient Fathers as S. Clement, S. Iustin, Cyprian, and many others, maintain'd the same doctrine. Yea they maintain'd this so eagerly, that some of them do brand those, who believe the contrary, with the note of infidelity: as we have seen lately out of S. Augustin. To whom also accordeth S. Gregory the great, who saith: that nothing can be more vnfaithfull, then to,

1. Cor. 9. 10. 11.

Cent. 2. cap. 4. & cent. 3. c. 4.

Greg. lib. 9. regist. ep. 39.

teach

teach, that ſins are only ſuperficially, or not fully, taken away in baptiſm.

Moreover: this truth is ſo engrafted in the hearts of Chriſtians, that the moſt part of Proteſtants believes it, albeit it be againſt the faith of their Church, and albeit it be alſo true, that few of them know ſo much. Hence it came to paſſe, that diverſe Presbyterians were ſcandalized at ſome words, which a great Apoſtle of the Covenant ſpake lately, againſt this truth. For when one, ſtriving to cleare himſelf, before the Presbytery, of ſome imputation, wherewith he was charged, had ſaid, that he was as innocent of that, whereof he was accuſed, as he was free of original ſin, by baptiſme: the ſaid Apoſtle preſently took him vp sharply, & told him; that he was ſpeaking flat Popery, and that neither he, nor any man whoſoever would be freed from original ſin, ſo long as they lived. Whereupon, many, to whoſe eares this diſcourſe came, took great offence, as if this had been the private opinion of that Miniſter, not knowing that it was alſo the belief of the Presbyterian Church, and of their firſt Reformers. Hence it may appeare, that this article of the Preſbyterian faith, is not only againſt the Scriptures, & holy Fathers: but alſo againſt the very inſtinct of almoſt all Chriſtians And beſids all theſe abſurdities, I found it to have been a moſt auncient hereſy, defended by the Origeniſts: who thought, as S. Epiphanius witneſſeth, that ſins were not taken away by baptiſm, but only covered, and were at length purged by *Epiph. har. 64.*

death. So that we have, for the moſt part, auncient and condemned hereſies, for the articles of the Preſbyterian faith. Yea a famous Proteſtant of Germany condemnes this opinion, in the name of his Lutheran brethren, as a blaſphemie againſt the holy Scriptures. *This blaſphemie*, ſaith he, *of the Calviniſts* (that baptiſm doth not purge ſins) *the holy Ghoſt in many places refuteth.* All which, beſides many other conſiderations, were more then ſufficient to hinder me, from making ſuch a pernicious errour, (which indeed makes baptiſm of no effect) an article of my faith.

Shluſſelburg. lib. 1. Theol. art. 18

I will conclude this matter with the teſtimonies of two moſt renowned Fathers, who found by experience, the wonderfull effects of baptiſme. S. Auguſtin doth relate, how a dear Camerad of his, whom he had infected with the errours and hereſies, which himſelf followed before his converſion, falling extreamly ſick, being without vnderſtanding or ſenſe, was in that condition baptized. And how thereafter he coming to his ſenſes, S. Augnſtin began to ieſt him, with the baptiſm, which he had received without vnderſtanding. But, ſaith the father, he found that he had received it, and abhorred me as an enemy; admonishing me, with a wonderfull libertie, that I would leave off to ſpeak ſuch things, if I would remain a friend. Whereat. S. Auguſtin profeſſeth, that he much admired, to ſee ſuch a change, wrought in the mind, by that, which was done in the body of him, who at that time, knew not

Aug. lib 4. Confeſſ cap. 4.

what they did. S. Cyprian also ingenuously confesseth, what a vitious man himself was before baptisim; and how suddenly he was changed, and became an other man, by the grace which he received in that Sacrament: and acknowledging thankfully the many benefites which Christianity conferred vpon him, he calleth it truly, *The death of sins, and the life of vertues*. The like admirable change was also wrought by baptism, in the soule of S. Augustin. By all which may be knowen, that baptism not only purgeth the soule from sin, and adorneth it with grace; but also it changeth admirably the mind of man. *Cypr. epist. 2. ad Donat.*

The false supposition of the Presbyterians, that original sin, is nothing else but concupiscence, shall be hereafter refuted in the triall of the Covenant.

CHAP. XX.

That Baptism is necessary for the Salvation of Infants: which is denyed by the Presbyterians.

I took notice of ā other dāgerous errour, which was taught by our first Reformers, and is yet maintain'd by the Presbyterians, against the necessity of baptism. For as they teach that baptism taketh not away original sin, so they believe, that it is not necessary for salvation, & that children, dying without that Sacrament, may be saved. Vpō.

this dangerous doctrin, followeth a most dangerous practise. For they, believing baptism not to be necessary, suffer many children to die without it: and they have also made a law, abrogating all private baptism. Our first Reformers shew their minde clearly, when they say, in their first Confession, *That baptism is not of such necessity, that the want of it, can be hurtfull to the Salvation of children.* And they deny also the profitt of it, when they subioyn: *that many have ben baptized, and yet were never inwardly purged.* The same is almost repeated by our new Presbyterian Reformers, in their late confession at Westminster: where they say; *that grace and salvation are not so necessarly annexed vnto baptism, that no person can be saved or regenerated without; or, that all that are baptized, are vndoubtedly regenerated.* These doctrines and practises are derived from Calvin, the first Foundator of Presbytery, who taught, that the children of the faithfull are holy, from their mothers womb, are already sanctifyed, and have remission of their sins; and that they have need of baptism, not as of a help necessary, but as of seale, ordain'd by God, to seale in them the grace of adoption. And if they die, they may be saved without baptism. And, according to this doctrin, he made a law in Geneva, that the children to be baptized, should expect sermon; and he suffered a child to dye without baptisme; because it was brought, a little late, to the Church; as Florimond Reymond testifyeth.

The Scotish Confession &c. of baptism.

Confess. Westminst. chap. 28. n. 5

Cal. in Antidoto Concil. ad sess. 6. c. 5. & lib. 4. instit. c. 16. sect. 24. & 25. & cont. art.

Parisiens. p. 307.

For. Rhym. de sortu & progressu haresi. lib. 8. c. 11.

Now, I found the oppoſite doctrin, to witt, that baptiſm is neceſſary for the ſalvation of infants, to be moſt firmly founded in Gods word, to haue been ſtrongly and zealouſly defended by the holy Fathers, and the ancient Church, and to be conforme to the general inſtinct of Chriſtians. Therefore, the Presbyrian doctrin which is contrary, muſt be againſt all thoſe. And beſids, I found it to be an auncient hereſy, and to be ſo dangerous and pernicious an errour, that diverſe famous Proteſtants have abandonned it. All which points I shall briefly touch.

1. Our Saviour ſaith clearly, in the Scripture *vnles a man be borne again, of Water and of the Spirit, he cannot enter into the kingdom of God.* Which place, the holy Fathers and the ancient Church vnderſtood of baptiſm. S. Auguſtin sheweth that this place was ſo expreſſe & convincing, that it confounded the Pelagians, who denyed original ſin, and made them acknowledge the neceſſity of baptiſm, although not for the remiſſion of original ſin, which they denyed; yet, for the attayning of the kingdom of heaven. But yet to maintain their errour, they foolishly imagined that children might be ſaved without baptiſm, although without it, they could not enter into heaven. Vrbanus Regius a famous Proteſtant in Germany, ſaith: *that the right beleeving Fathers and Chriſtians vnderſtood this place, of baptiſm. And to beleeve* (ſaith he) *that none, either man, or child can be ſaved, without baptiſm, both the Scripture, and the au-*

Iohn. v. 5.

Aug. lib. 1. de pecc. mer. & remiſſ. c. 30.

Vrb. Reg. 1. parte oper. in Catechiſmo minori fol. 104. 105. 107.

thority of the auncient Church compelleth vs.

For the Fathers, we shall bring S. Auguſtin, who writeth thus to S. Hierome. *Whoſoever ſaith, that ſuch children ſhall have life in Chriſt, who depart this life without participatien of the Sacrament of baptiſm, that man queſtionleſſe gainſayeth the preaching of the Apoſtles, and condemneth the whole Church; where ſuch haſt is made to runne with children, becauſe it is beleeved, without doubt, that otherwiſe they cannot at all be quickned in Chriſt.* And, in another place he ſaith moſt earneſtly: *Do not beleeve, do not ſay, do not teach, that children, preveened by death, before they receive baptiſm, can attayn remiſſion of their original ſin, if you deſire to be a Catholique.* And that this was not only the belief of S. Auguſtin, but alſo of the other holy Fathers, as of S. Cyprian, Nazianzen, S. Hierom, S. Ambroſe, S. Hilarius, &c. the Centuriſts themſelves do acknowledge: yea the Carthaginian & Milevitan Councels, as S. Auguſtin teſtifieth, profeſſed the ſame, and condemned their opinion, who think that children can be ſaved, without baptiſm. And that the neceſſity of baptiſm, is conforme to the generall inſtinct of Chriſtians, may appeare by the former teſtimony of S. Auguſtin: where he sheweth, that Chriſtians make ſuch haſte, and are ſo earneſt, to have their children baptiſed; becauſe they believe, that otherwiſe they cannot be quickned in Chriſt. Therefore the Preſbyterian doctrin, which denyeth the neceſſity of baptiſm, gainſayeth the Scriptures, & Fathers, and

Aug. epiſt. 20. ad Hier.

Aug. lib. 3. de origine an. & cap.

Cent. 3. c. 4. & Cent. 4. c. 4 Aug. epiſt. 90 & 92.

is againſt the common belief of Chriſtians.

Moreover, it was condemned, as an old hereſy in the Pelagians. For they denyed alſo, that baptiſm was neceſſary for the remiſſion of original ſin. There is indeed this difference between them, & the Presbyterians: that they, denying original ſin, thought it not neceſſary for the remiſſion of it; albeit they eſteem'd it neceſſary, for the attayning the kingdom of heaven. But the Presbyterians, graunting original ſin, believe, that baptiſm is neithern eceſſary for the remiſſion of it; nor for obtaining of heaven: and ſo their errour, in this point is greater, then that of the Pelagians. For they promiſe the kingdom of heaven to children dying without baptiſm: which the Pelagians preſumed not to do: it being ſo clearly againſt the Scriptures. *Aug. lib de hæreſ. c. 69.*

That diverſe famous Proteſtants have abandonned this errour, and dohold, that Salvation is not promiſed to the children of the faithfull, dying without baptiſm, Breirly sheweth in the Proteſtants Apology: where he cites for this purpoſe, the Confeſſion of Auxburg, Vrbanus Regius, Hoſmanus, Bilſon Bishop of Wincheſter, and others. King Iames alſo, in the conference at Hampton-Court, maintain'd that baptiſm was neceſſarie, by the neceſſity of command; albeit he did not think it neceſſarie, by the neceſſitie of means. All which conſiderations, were more then ſufficient motives, to make me abandon the Preſbyterian opinion, and to embrace the Catholique *Prot. Apol. trac. 3. ſect. 4. n. 11.*

belief concerning the neceſſity of baptiſm, for the Salvation of infants.

But, finding that the Preſbyterians have principally two exceptions, againſt the ancient Catholique doctrin, I propoſed them to a Catholique, for my greater ſatisfaction. Firſt, ſaid I, the Preſbyterians do alleadge, that the neceſſity of baptiſm is againſt the power of God, by tying him to the ordinary means. 2. They affirm, that it is againſt his mercy, to exclude ſo many children from the kingdom of heaven. And therefore, in their Covenant, they accuſe you, who are Catholiques, of cruel iudgment, againſt children, dying without baptiſm. To which the Catholique anſwered, that theſe pretences were frivolous. For firſt, ſaid he, that cannot be againſt Gods power, which is according to his divine will, by which his power is in ſome kind limited. Now, God, whoſe power is infinit, and who might ſave children by many other means, then by baptiſm, hath declared his will; that, *vnleſſe a man be borne again, he cannot enter into the kingdom of heaven;* and therefore, ſo much as we know by his reveal'd will, he hath appointed no other remedie for original ſin, but baptiſm; which, being determinated by Gods proper will, cannot be againſt his power. Neither is God hereby tyed to any ordinary means; but to ſuch, whereunto he hath freely determinated himſelf, according to his will. Vpon which only will of God, and his divin inſtitution, and not vpon the fancy & ſpeculation of man, do depend the

remedies, which are neceſſarie, for the Salvation of infants. Now, Gods will and inſtitution cannot be known, but by the divin revelation: and God hath reveal'd no other remedie, but baptiſm. Therefore, as the Catholiques do well, by grounding their faith, on the divin revelation; and by vſeing all diligence, to apply the remedie, which is appointed by Chriſt for the Salvation of infants; ſo the Preſbyterians do ill, by founding their faith in this point, not vpon the Scriptures, but vpon vncertain conieſtures, which are alſo againſt the Scriptures: and they do alſo ill, by neglecting the remedie ordain'd by God, to expoſe the Salvation of infants to meer vncertainties. S. Auguſtin ſaith excellently to this purpoſe: *Let not according to our fancy, eternal ſalvation be promiſed to infants, dying without the baptiſm of Chriſt, which the divin Scriptures, preferable to all humane ingines, do not promiſe.* Secondly, the Catholique ſaid that the Preſbyterians ſpeak not conſequentially, when they ſay, that Gods power should not be tyed to the ordinary means. For, by this phraſe, they would make people believe: that they eſteem'd baptiſm the ordinariemean of taking away, or of pardoninng original ſin: which indeed they do not. For they teach with Calvin, that original ſin is taken away before baptiſm, which doth not, according to them, purge or forgive ſin: but is only a ſeale of ſin already forgiven. And therefore, the Preſbyterians, in this matter, both contradict themſelves, and would deceive others.

Aug. lib. de pec. mer. & remiſ. c. 32.

Next, the ſame Catholique ſhew me, that the Preſbyterians, by their other pretence, would ſeem to plead for the mercy of God as they did by the firſt, for his power; but with a like bad ſucceſſe; and that they, very vnreaſonably, accuſe the Catholiques iudgment. For it is no crueltie to conform our iudgments to the iudgment of God, which we know by his own revelation. Gods iudgments, although they be ſometimes ſo ſecret, that we cann otalwayes penetrate into the true cauſes of them; yet it is moſt certain, that they are ever iuſt; and therefore, not cruell. But, as in this matter, Gods iudgment is clearly reveal'd; ſo it is very eaſy to find the cauſe of it; to witt, original ſin: which, as it was contracted by generation from Adam; ſo it muſt be purged, and taken away by regeneration in Chriſt; or elſe he, who is truth it ſelf, ſaith, that none can enter into the kingdom of heaven. Beſides: the Catholiques iudgment againſt infants, dying, without baptiſm, is not ſo cruel, as the Preſbyterians iudgment is cruel againſt many children, dying with baptiſm. For the more common ſentence of Catholique Divines is, that children dying without baptiſm are not troubled with any ſenſible paine, but that they are only excluded, for want of it, from the ſupernatural happineſſe, which the baptized enioy in heaven; and that otherwiſe, they leade a happie life. But the Preſbyterians, in their new confeſſion, teach that all children baptized, are not vndoubtedly regenerated: to which is con-

ſequent, that many infants baptiſed are not ſaved, as not belonging to the Covenant of grace: which Bucer did expreſſe more clearly, when he ſaith, that *children predeſtinate are ſaved without baptiſm; and the not predeſtinate are damned even with baptiſm.* Now, I enquire which of theſe two iudgments is more cruell? To ſay: that children, dying without baptiſm, do not enter into heaven, but yet they ſuffer no ſenſible paine: or to ſay that many children, dying with baptiſm, are not only excluded from heaven, but are alſo eternally tormented in hell, with ſenſible paines? Without all doubt the laſt; which is the iudgment of the Preſbyterians, is incomparably more cruell. Moreover, it is more rigorous, then the iudgment of theſe other Catholiques Divines, who teach, that infants dying without baptiſm, are not only excluded from heaven, but are condemned to hell, and to ſome ſenſible paines therein, for the ſame reaſon. For it is more rigorous, without doubt, to condemne, to hells ſenſible paines, ſome infants that are baptized, and ſome that are not; then to iudge, that the only not baptized children are liable to that paine. By this it may be ſeen, that the Preſbyrians, who accuſe others falſly of cruell iudgment, againſt children dying without baptiſm, are guilty themſelves of more cruell iudgment againſt children, dying with baptiſm.

Bucer in cap 3. Math.

But, albeit, ſaid he, the Catholiques iudgment in this matter were falſe or cruell, as the Preſbyterians do alleadge; yet there followeth

no cruelty nor inconuenience vpon it, to children, who are thereby, with the greater care and commiseration, carried in all haste to baptism. So that this pretended cruelty in iudgment, produceth true mercy & compassion in action. But if the Presbyterians doctrine be false, as it must be, if the criptures, Fathers & Councels be true, great evils and cruelties follow vpon it to the children. For thereby, many of them are suffered to die without baptism, and so are cruelly deprived of their Salvation. These mens pretended mercy in Iudment, produceth reall cruelty in their actions. Thus he, in answer to my doubts.

Moreover, the same Catholique shew me, that according to the Catholique Doctors, the baptism of infants may be supplyed by Martyrdom, which is also called baptism in the Scripture, as when our Saviour said to the children of Zebedee: *Can you be baptized with the baptism, wherewith I am baptized.* And so the Church did of old, and doth still, honour the Innocent children murdered by Herod, as Martyrs. The same is also verifyed of those, who are come to age, as S. Augustin testifieth. *Whosoever also*, saith he, *not having received the laver of regeneration, dyeth for the confession of Christ, it availeth as much to him for remission of his sins, as if they had been washed away in the sacred font of baptism.* The baptism of water may be supplyed also, by a true conversion to God, when the baptism of water is not contemned, but rather desired, and yet, through some ne-

Mark. 10 38.

Aug. de civitate Dei lib. 13. c. 7

ceſſity, men die without it, as S. Ambroſe teſtifieth of Valentinian the yonger: *I haue loſt him, whom I was to regenerate: but he hath not loſt the grace which he hoped for.* This true converſion & penance is alſo called baptiſm in the Scriptures; for it is ſaid, that S. Iohn preached baptiſm of penance, vnto remiſſion of ſins. And, according to this doctrin, the ancients did hand ſomly diſtinguish three kinds of baptiſm, which they called *Sanguinis, flaminis, & fluminis*: that is, the baptiſm of blood, of the Spirit, & of water.

Ambr. orat. de obitu Val. ent. iun. Mark. 1. 4. Luke 3. 3.

Laſtly, he ſaid, that although baptiſm were not a neceſſarie mean, ordained by God, for Salvation of Infants; yet it hath the neceſſitie of a command to Paſtors, as is evident by our Saviours words to the Apoſtles: *Goe and teach all nations, baptizeing them &c.* Therefore, although it were ſuppoſed, that no hurt come to the children, dying without baptiſm; yet they, who by their office are obliged to baptize, commit a great ſin, when they wilfully neglect to obey Chriſts command: which the Preſbyterian Paſtors manifeſtly do, ſuffering ſo many children, notwithſtanding the many teares and cries of their parents, to die without baptiſm. And, according to this obſervation, King Iames anſwered well a Miniſter in Scotland, who enquired of him, if he thought baptiſm ſo neceſſarie, that, if it were omitted, the child would be damned. No ſaid the King, but I verily believe, if yow, being called to baptiſe a child in danger ofdeath, would refuſe to do it,

Mat. 28. 19.

that you would be damned. This answer may be seen, in the first dayes conference at Hampton-Court. Where it is also shewed, that such a neglect of baptisme is not only a damnable sin, in the Minister, but likwise that it is very dāgerous for the child. For who, saith the Bishop of London, hath any care of religion, and would not by all meanes be carefull, that his child receive baptism? Who would not rather assure his action, vpon the promises of Iesus Christ; then the omission of it, vpon the secret iudgment of God? Then, whereas the Ministers do alleadge that Christs command extends only to publique, and not to private baptism, this is a meer fancy without any ground in Scripture, where no such distinctiō is made: yea it is against Scripture. For do we not read, that S. Paul was baptized privatly by Ananias, and the Eunuch by S. Philip. But they who teach that Gods commandments are impossible to be kept, and make dayly profession to break them, may let this passe with the rest. These, and diverse other inconsequentiall errours of the Presbyterians concerning baptim, he did manifest vnto me; which, for brevities sake, I omitt.

Acts. 9. 18 & *Acts.* 8. 38.

Therefore, to conclude this point: I cannot believe the Presbyterian doctrin against the necessity ob baptism, because it is against our Saviours expresse words, against the holy Fathers & whole ancient Church; because it is an ancient heresy condemned in the Pelagians; because it is against the common instinct of Christians, and is condemned by diverse fa-

mous Proteſtants; ſo that King Iames, the head of a famous Proteſtant Church, iudged it damnable in the Miniſters; and his Prelats eſteem'd it moſt dangerous to the infants, For which dangerous doctrin, and the cruel practiſe flowing from it, I can find no other ground, but Miniſterial tradition from Geneva, and that againſt the Scriptures and all the former authorities. Florimond above cited, sheweth, how this tradition deſcended from Calvin, and that Muſculus Superintendent of Berne depoſed a Miniſter named, *Samuel Hueber*, for having baptized a child in the night, when it was in danger of death; and Beza did aſſiſt to that cenſure. Moreover, he sheweth, how in a Proteſtant Synod, at Figear, it was ordain'd, that the Miniſters should comfort the parents of children dying without baptiſm But all in vaine: ſo that the Miniſters of Poictou, in an aſſembly at Chaſtelrauld in the yeare 1599. were enforced to give way to Miniſters, to baptize in private houſes, that they might avoid the cryes of tender hearted mothers. I have heard off ſome pittiful accidents that have fallen forth in our Countrey, vpon this ſame occaſion: ſo that ſome mothers have almoſt gone out of their witts, when the Miniſters ſuffered their children to die without baptiſm. And I knew a Proteſtant father, who, for this ſame reaſon, took great indignation at all Preſbyterian Miniſters. Such a ſtrong impreſſion hath God made of this truth in the hearts of the ſimple people, who, in many other things, have

Flor. Reym. de orta haref. lib. 8. c. 11. &c.

ſuffered themſelves to be too ſimply miſled, to abandon the truth. By all which, it may be ſeen how the Presbyterians, make void, and deſtroy the Sacrament of baptiſm.

CHAP. XXI.

Of the reall preſence of Chriſts body in the holy Sacrament: which is denyed by the Presbyterians.

AS the Presbyterians, by denying both the effect and neceſſity of bapiſm, do in effect quite take away that ſo holy and neceſſary a Sacrament; ſo I conceived, if it be true that Chriſts body be really preſent in the Euchariſt (as the Catholiques beleeve) that the Presbyterians, who deny the reall preſence, and do give vs nothing, but ſignes and tokens of Chriſts body, do alſo deſtroy this other moſt excellent Sacrament. The Catholiques belief in this point, is clearly ſet down by the Councel of Trent, where it is ſaid: *The holy Synod doth openly and ſimply profeſſe, that, in the holy Sacrament of the Euchariſt, after the conſecration of bread & wine, our Lord Ieſus Chriſt, true God & true man, is truly, really & ſubſtantially contain'd, &c.* Our firſt Scottiſh Confeſſion ſpeaks not ſo clearly. For, after ſome ambiguity of words, by which it would ſeem to graunt the reall preſence, it acknowledgeth that Chriſts body is only in the heavens. For it ſaith, that

Conſil. Triden. ſeſsio 13 c. 1.

the

the holy Ghoſt, by true faith, carrieth vs above all things, that are viſible &c, and maketh vs to feed vpon the body & blood of Chriſt Ieſus, which is in the heavens. And yet notwithſtanding the far diſtance of place, which is betwixt his body, now grorifyed in the heavens, and vs now mortall in this earth: yet we aſſuredly beleeve &c. The late Confeſſion of Weſtminſter, albeit it vſeth alſo ſome ambiguous expreſſions yet it affirmeth that Chriſts body is not corporally or carnally *in, with, or vnder the bread & wine.* And it's knowen alſo that the Preſbyterians do zealouſly maintaine, that Chriſts body is only in the heavens, and that it is impoſſible even to the omnipotency of God, to make a body to be preſent in two places at once. And therefore, according to them, Chriſts body cannot be really preſent in the Sacrament.

1. Scottish. confeſ. art. 21.

Confeſſ. Weſt. chap. 29. n. 7.

Although this be a moſt important queſtion, and is much agitated by the curioſity of carnal reaſon; yet I was ſoone ſatisfyed in it; becauſe I was reſolved by Gods grace, to found my faith vpon no other ground, but vpon the divine Scriptures, as they were vnderſtood by the ancient Church & holy Fathers. And therefore, after a little diligence and ſome conference with a Catholique, on this matter; I found, that the reall preſente of Chriſts body in the Sacrament was conforme to the clear words of the Scriptures, which were ſo vnderſtood by the holy Fathers, and which, in right reaſon, cannot be otherwiſe vnderſtood; and that God hath approved this truth by famous miracles. And,

vpon the other part, I found, that the Presbyterian doctrin is againſt Scriptures, Fathers, Councels and right reaſon, that it is an ancient hereſy, and ſo falſe, that many Proteſtants do eagerly oppoſe it: and laſtly, that ſuch great confuſion was in this matter, among the firſt Apoſtles of this new religion; that it is no wonder to ſee it ſo much multiplied among their children. All which points I will briefly touch.

1. The Catholiques bring expreſſe Scripture for the reall preſence, to witt the words of Inſtitution of this holy Sacrament, related by three Evangeliſts and one Apoſtle: where our Saviour alwayes ſaith, This is my body. This is my blood. And to know that he mean'd of his true & reall body, he adioyneth my body, which ſhall be given for you, and my blood which ſhall be shed for you. Now it was his reall body, which was given for them, and his reall blood which was shed for them. Therefore it was his reall body, & reall blood, which they received in the Sacrament. Moreover, S. Iohn relateth a long diſcourſe, which our Saviour had to the Iewes, in which he affirmes, that he was *the bread of life, that came down from heaven.* And the bread, which he was to give, was *his flesh*, for the life of the world: and vnleſſe they eate his flesh, and drink his blood, they ſhould have no life in them. And, notwitſtanding that the Iewes murmured at all theſe things, ſaying: *How can this man give vs his flesh to eate! and this is a hard ſaying*, who

S. *Iohn. ch.* 6.

can heare it? Yet our Saviour did with many asseverations affirm it, over and over again: yea and he suffered them to depart from him, because they would not believe this divine mystery. Now Christ is not a mocker or deceiver of men, to speak one thing, yea and to averre it with asseverations, which are equivalent to oaths: and to intend the contrary. Christ is not ignorant of the vsual manner of speech: Therefore, since he tells the Apostles plainly, that the Eucharist is his body delivered for them, it must be his body, (as the Catholiques beleeve) and cannot be not his body, as the Presbyterians imagine. If the Scripture be Iudge of controversies, then this controversie is decyded: for that Iudge, to which Protestants make ordinarly their appeales, hath so determined the cause against them, that they dare not stand to the clear words of their Iudge; in so much, that some learned Protestants do confesse, that the Scripture taken in the native, proper and literal sense, is plainly for the Catholiques, against themselves; and namely Morton, when he speaks thus to the Catholiques. *If the words he certainly true in a proper and literal sense; then we are to yeeld to you the whole cause.* And therefore, they are enforced to runne to their tropes & figures. *Morton deinstit. Sacrament. lib. 2. c. 1.*

But I found the holy Fathers making no such glosses, on our *Saviours* clear words, & taking them in their proper sense. S. Augustin,

citing these words of our Saviour, *this is my body*, speaks thus: *A man may be carried by the handsof others,no man is carried in his own hands: but Christ was carried in his own hands, when recomẽding his body,he himself said: this is my body. For he carried himself in his own hãds.* And again, *We receive with a faithfull heart and mouth, the Mediator of God and man, the man Iesus Christ, who giveth vs his flesh to eate.* S. Ambrose saith clearly. *Before consecration,it is bread: but when the words of consecration come, it is the body of Christ. Heare him saying, take eate. This is my body &c.* S. Chrysostom saith; *He, who sitteth above with the father, in that same instant of time (O miracle! O the bounty of God!) is touched by the hands of all, and he gives himself, to those, who will receive and embrace him.* S. Cyprian. *The bread, which our Lord gave to his Disciples, being changed not in shape, but in nature, by the omnipotency of the word, is made flesh.* Many more testimonies of these, and of the other holy Fathers, in all the first ages, even vntill the time of the Apostles, may be seen collected by Coccius and Gualterus. So that I found both the Scriptures & Fathers, giving sentence against the Presbyterians. The first for the letter, and the other for the sense.

Aug. in Ps. 33.

Idem contr. adversar. legis lib. 2. c. 9.

Ambros. lib. 4. de Sacram. cap. 4.

Chrys. lib. 2. de Sacerdotio.

Cypr. de Cœna Domini.

Concil. Nicen. apud Bellar. lib. 2 de Euch. aristi. c. 10.

This same truth is also confirmed by the testimonie and authority of the vniuersal Church, in general Councels: as the first Nicen Councel, whose words Bellarmin cites. The third generall Councel of Ephesus, to which S. Cyrill of Alexandria did preside, by which Synod the

Concil. Ephes. apud eund. lib. 2. cap. 25.

epistle of S. Cyrill to Nestorius, where the real presence of Christs body in the Eucharist is contain'd, was approved, as it was thereafter, by the fourth and fift generall Councels. to speak nothing of other more late Councels.

Besides all these authorities, it was also made evident vnto me, by the light of reason, that our Saviours words, concerning the institution of this Sacrament, cannot be but literally vnderstood. For 1. the principall articles, or points of our faith, are not delivered in the Scriptures, but in proper and clear words. But this, by all mens Confession, is a principall mystery of our faith. Therefore it is delivered in clear and plaine tearmes. 2. That cannot be ascrybed to Christ without blasphemy, which no reasonable or prudent man would do. But no reasonable or prudent man would make his testament in obscure and figurative words: for that were the high way to deceive his children & heires, and put them at variance. Therefore since Christ, at the institution of this Sacrament, a little before his death, was making his Testament, as is manifest by his words, when he calleth the Chalice, *the new Testament in his blood*, by which, he left vnto his children the most precious legacie of his body, for their comfort & nourishment, he spake properly & clearly, and not figuratively. 3. Christ promised the Iewes a more excellent foode then Manna, to witt, the bread of life, his own flesh, But, if the Sacrament were meer bread, and not Christs body, it would not be more

Luke 22. 20.

Iohn. 6. 33.

excellent then Manna, which was called the bread of Angels, but much inferiour to it: as is evident. 4. Christ, who is goodnesse and wisdom it self, would not, for tropes and figures, have vsed so many asseverations, as are set down in the 6. chapter of S. Iohn. Neither would he have suffered so many of his disciples and others to go away from him, after so many doubts proposed by them: but he would have cleared the matter vnto them. Lastly. If this liberty be once graunted to expound the Scripture figuratively, when we are not forced to it, by any other Scripture or article of our faith; then, nothing will remaine, but vncertaine opinions, of divine things; and so, by this means, the whole mysteries of the Christian religion may be denyed, or overturned. For there is no more requisite (according to this licentious rule) but that some few Novelists think a mystery impossible, albeit all the holy Fathers & ancient Church did ever esteem it not only possible, but also a truth reveal'd by God, and an article of their faith. And so diverse heretiques have imagined the mysterie of the Incarnation, of the holy Trinity, and such like principal articles of the Christian religion to be impossible, and therefore have expounded all the Scriptures, which speak of them, figuratively: as the Presbyterians do here. For these reasons, besides the authority of the holy Fathers, it appear'd sufficiently evident to me, that the words of Christ, concerning the holy Sacrament, ought to be literally & plainly vnderstood, and not figuratively.

This truth also of the reall presence was shewed to me, to beteſtifyed and confirmed from heaven, by miracles: both auncient and modern; which are related by famous and faithfull Authors. For either some singular benefites have been obtain'd by the faith of this holy Sacrament, as expulsion of Devils, deliverance from shipwrack, and the like: or some punishments have fallen vpon those, who either did not beleeve the reall presence, or vsed the Sacrament irreverently: or some visions and apparitions of Christ, in the forme of a child, or flesh, have been seen to confirm those, who were doubtfull of the reall presence. Of the first sorte, S. Prosper bringeth an example, which fell out at Carthage, how a young Arabian maide, who by a certaine sin, made her self an habitation to the Devil, by whom she was so miserably vexed some dayes, that her throat being stopped, she could receive no meat or drink, was at length delivered, by the Communion of the sacred body of our Lord. But most famous is that miracle, which S. Bernard, by the holy Sacrament, did at Milan, before innumerable people. For he cured a woman, who had been possessed many yeares by the Devil, and was rather a monster then a woman, by holding the holy Sacrament above her head, and saying: *O wicked Spirit, here is present thy Iudge. Here is the highest power; resist now if thou canst. Now, said he, the Prince of this world shall be cast forth. This is that body, which was taken of the body of the Vir-*

Prosp. de promiſſi & Prad. Dei &c. cap. 6.

In vita S. Bernardi. lib. 2. cap. 3.

gin, which was ſtretched on the tree of the croſſe, which lay in the ſepulchre, which, in the ſight of his diſciples, aſcended vnto heaven. I command thee, O wicked Spirit, in the terrible power of this Maieſty, that, going out of this hand maid of our Lord, thou preſume to touch her no more. God approved the truth of S. Bernards faith (which was alwayes the faith of the Catholique Church) by granting his deſire. The like miracle was done, in this laſt age, at Laon in Picardie, on the perſon of a young woman named Nicolas Obry, as is related, with many admirable circumſtances, by an eye witneſſe, Florimond Reymond, Counſellour of the Parliament of Burdeaux, by which miracle, he profeſſeth himſelf to have been drawen out of the gulf of hereſie. S. Ambroſe doth alſo relate: how his brother Satyrus, by the great faith he had of this holy Sacrament, was miraculouſly delivered from ſhipwrack.

Flor. Reym. de ortu hæreſ lib. 2. cap. 12.

Ambroſ. in Orat. funeb. de obitu Satyri.

How God hath punished thoſe, who have abuſed or blaſphem'd this holy Sacrament, both auncient and modern hiſtories do ſhew. S. Cyprian relateth many of theſe miracvlous punishments, which fell out in his time, ſo that ſome were filled with vnclean Spirits, & others were turned into madneſſe. S. Optatus doth ſhew, that the Donatiſts, who threw the holy Sacrament of the Catholiques vnto dogges, immedialty thereafter felt the divine iudgment: for the dogges, becoming enraged did ſet vpon their own Maſters, and tore them in pieces. The above named Florimond doth

Ott Milevit. cont. Parmen. lib. 2. Flor. de ortu hær. ſ. lib. 4. c. 10.

relate, how an Arian woman of Cracovie, in the yeare 1579. looking out at her window, and seeing the holy Sacrament caried in procession, cry'd out: *Behold the beare which the Papists carie, and adore.* But immediatly, she was punished: For the Devil, seazing on her, did so torment her, that blaspheming she expired in her husbands armes. Moreover, the same-Author sheweth, that a Iew, having made himself Christian, did steale, out of a Catholique Church, three consecrated hosties, with which he fled to Hungarie, where he sold one of them to a Iew, in *Presburg*; and with the other two, he went to another town, called *Nickesburg*: where he assembled diverse of his companions, to shew their outrage against the Sacrament. Whence it came to passe, that, one of the company, taking a knife, did stob the sacred hostie, which was lying on a table, saying; if thou be the God of the Christians, shew it by some miracle. The blow was no sooner given, but the blood did spring vp, by which, they were astonished, and, in the same houre, thunder came from heaven, which destroyed that house, and consumed into ashes that wicked company, except only three, who half burnt, were left to be witnesses of their wickednesse, and having escaped the fire of heaven, were severly punished by the hand of man: as the Author recounts. This miracle was so much the more famous, that the table and the two hosties, of which one was pierced by a knife, were found entire

Idem lib. 4. cap. 6.

among the middeſt of theſe ashes, and were collected, at the ſight of innumerable people. This miracle fell out in the yeare 1580. I paſſe by many more, which were showen me, to this purpoſe.

Paul. Diac. in vita S. Greg. Ioann. Diar. in vita eiuſd. Greg. lib. 2. c. 41.

Laſtly: for the comfort of the faithfull, or for confirmation of the doubtfull, ſome viſions have appeared in the holy Sacrament. That which is recounted in the life of S. Gregothe great, is very remarkable. The hiſtorie is briefly this. When S. Gregorie was giving the Sacrament to the people, he came to a woman, who ſmiled, when he ſaid to her, *the body of our Lord Ieſus Chriſt preſerue thy ſoule*, whereupon the Pope did withdraw his hand, & lay'd the Sacramẽt on the altar. After the holy ſolemnities were ended, he enquired at the woman, why she had laughed in ſo dreadfull an action. She in endconfeſſed, that she could not acknowledge that bread, which she had made with her own hands, to be the body of Chriſt. Then S. Gregorie prayed God earneſtly for her, and obtain'd, that the bread, even in external forme, should be turned into fleſh: by which miracle; he both reduced the woman vnto the faith, and confirmed the people in it. The faith of S. Lowis King of France, concerning this Sacrament, is much celebrated. For, when he, being advertiſed, that a moſt beavtifull child had appeard in the holy Sacrament, was deſired to come and ſee this miracle, he refuſed to goe ſaying: that theſe miracles were done for theſe, who doubted; but for himſelf, he was moſt certaine that Chriſt Ieſus was truly

Boſius li 14 de ſignis Eccleſ. p. 145. ex Villanaeo an. 1258.

preſent in the Euchariſt. An other ſuch apparition was ſeen at Doway in the yeare 1254. & continueda good time, ſo that great numbers of people came from diverſe parts to ſee it, and the memory of it is every yeare celebrated, in that town, with great ſolemnity. *Spond. ſuppl. anno 1254. n. 16.*

By all which conſiderations, I was ſufficiently ſatisfyed of the Catholique belief, concerning the reall preſence, which I found to be containd in the holy Scriptures, beleeved by the holy Fathers. and by general Councels, and to be confirmed by miracles. And therefore I could not any longer believe the Preſbyterian doctrin, which, againſt all theſe authorities, makes the body of Chriſt to be as far diſtant from the Sacrament, as the heavens are from the earth.

1. I perceived, that they ſcarcely pretend to have Scripture for them: but are enforced to runne from the clear words of it, to their tropes & figures: which S. Auguſtin obſerved long ago to be the cuſtom of erroneous perſons. *So ſoone*, ſaith he, *as the opinion of any errour hath once prepoſſeſſed their minds: they eſteeme all to be figures. which the Scripture ſaith to the contrarie.* And therefore, albeit the Scripture ſaith not once, but foure times, that the Euchariſt is the body and blood of Ieſus Chriſt, without ever ſaying, in any one place, that it is not his body, but only a figure of it: they beleeve the one, which it ſaith not, and not the other, which it affirmes. Againſt them, S. Iohn Damaſcen ſaith efficaciouſly, *The bread & wine is* *Aug. lib. 3. de doct. Chriſt. c. 10.* *Damaſ.*

lib. 4. Ortho. fidei

not a figure of the body & blood of Christ; God forbid it were that: but it is the divine body of our Lord: he himself saying: this is my body. 2. They passe from the Scriptures & Fathers, and found their negative faith vpon their senses, and some carnal reasons. Against which vaine pretences,

Chrys. homil. 60. ad popul. Antioch.

S. Chrysostom saith well. *Let vs beleeve God every where, let vs not oppose him; although that which he saith, seem absurd to our sense & vnderstanding. Let his speech overcome our sense and reason: which, in all things, we ought to do & cheefly in the mysteries: not only looking to that, which lieth before vs, but also holding fast his words. For we cannot be deceived by his words: our sense may be easily deceived: these cannot be false: this is often deceived. Because therefore he hath said, this is my body: let vs not be holden by any doubt, but let vs beleeve and comprehend it, with the eye's of of our vnderstanding.*

Cyrill. Alex. lib. 4. in Ioan c. 13.

S. Cyrill speaks no lesse efficaciously against those, who pretend this mystery to be against reason, and impossible; compareing them to incredulous Iewes. *A malignant minde, saith he, doth presently reiect, as frivolous & false, what it doth not vnderstand; yeelding to none, nor thinking any thing to be aboue it self: as we shall find the Iewes to have been. For when it became them, who had seen the divine vertue & the miracles of our Saviour, to receive his speech willingly, and, if any thing seemed difficult, to have asked the resolution of him; they did the quit contrarie, and cryed out together against God, not without great impietie. How can this man give vs his flesh? neither did it come into*

their minde, that there is nothing impoſſible with God: for, ſince they were ſenſual (as S. Paul ſpeaks) they could not vnderſtand ſpiritual things, and ſo great a myſtery ſeemed to them to be follie. But let vs make great profit by other mens ſins. Let us have a firme faith in theſe myſteries: Let vs neuer ſpeak nor think that word (How). *That's meerly Iudaical, and the cauſe of great punishment.* Thus S. Cyrill. 3. The Preſbyterians do wreſt our Saviours words, by a figurative interpretation, againſt all reaſon, as hath been shewed.

Then, I found this Preſbyterian doctrin: to have been an ancient hereſie of Simon Magus, and Menander, and thereafter of Berengarius, who, at his death, did recant; of the Albigenſes, and of diverſe others. Yea Gualterus brings ſome teſtimonies of the holy Fathers to shew, that Iudas the traitor, denyed the reall preſence, and did not believe our Saviours words, in the 6. chapter of S. Iohn. Laſtly diverſe famous Proteſtants have abandoned that doctrin of Calvin. As Bishop Andrews, who writes thus againſt Bellarmin. *We agree*, ſaith he, *with yow, of the matter; all the contention is about the manner: a preſence, I ſay, we believe, not leſſe reall then yow.* Caſaubon made the like profeſſion, in name of King Iames, & of the whole Church of England.

Apud Bellar. lib. 1. de Euch. cap. 1. Gualt. Chronolog. ſæcul. 1. cap. 1. Elien reſp. ad Apolog. Bellar. c. 1. Caſaub anſ. to Card. Peron. 1. inſtance fol. 32. En-gliſh

And, whereas I heard ſo much cryed out againſt Tranſubſtantiation, as a thing impoſſible, and a noveltie lately introduced into the Church; I found both theſe allegations to be

false. For the holy Fathers do shew both the possibility, and the verity of it, out of the Scriptures. S. Cyrill saith: *Christ changed once water into wine, which is near vnto blood, and is he not worthy to be believed of vs, that he hath changed wine into blood.* S. Ambrose, having shewed the power of Christs speech, how, by it, he gave a being to the world, which had no being before, saith: *How much more then operative is it, that these things which were, might have a being and be converted into another.* Again, the same holy Father calls this change, a conversion of nature & substance, bringing examples out of the old testament, of Moyses rod turned into a serpent, of water turned into blood. *You see then*, saith he, *that by prophetical grace, nature was twise changed: What shall we then say of the divine consecration it self, where the words of our Saviour do operate? if the speech of Elias was so prevalent, that it brought down fire from heaven, shall not the speech of Christ prevaile to change the species or nature of the elements?* S. Cyprian above cited, saith: that the bread is changed, not in *shape*, but in *nature*, and, by the omnipotency, of the wotd, is made flesh. S. Gregory Nyssen affirmeth that the bread & wine are *transelemented.* And S. Iohn Damascen avetreth, that the elements are *transchanged*, ascribing also that change to the omnipotency of God; albeit we cannot know the manner how it is done. Neither is that much to be admired; for the same Father saith, we can hardly tell how bread and wine, or water,

Cyrill. Hieros. Catech. 4. Mystag.

Ambros. l. 4. de Sacram. c. 4. & lib. de mysteriis initiand. cap. 9.

Cypr. serm. de de cœna Domini

Greg. Nyss. Orat. Catech. cap. 37.

Damasc. l. 4. Ortho. fidei.

by eating & drinking, are turned into the ſubſtance of our body & blood. If we can hardly know the manner of that change, which is made every day by nature; how can we think to comprehend the manner of this ſupernatural change, which is made in the divine myſteries, by the omnipotent power of the God of nature? Theſe teſtimonies, beſides others, shew me ſufficiently both the poſſibility & antiquity of the thing, ſignified by tranſubſtantiation, to witt, a converſion of the whole ſubſtance of the bread and wine, into the ſubſtance of Chriſts body & blood, the outward formes or accidents of bread & wine remaining. Therefore the Preſbyterians do affirm very rashly, in their new Confeſſion, that this change is not only repugnant to Scripture, but alſo to common ſenſe and reaſon: ſeing the holy Fathers, who cannot with any modeſtie be denyed, to have common ſenſe and reaſon, did believe and prove it, both by the Scriptures & reaſon. At leaſt, I reſolved to preferre alwayes the common ſenſe of the Fathers, to the private ſenſe of the Preſbyterians. Then, when the thing it ſelf is clear, it is great follie in ſome, to make out cryes againſt the word tranſubſtantiation; which they may do, as well vpon the ſame ground, againſt the words *Trinity*, *Conſubſtantial*. If they receive theſe, vpon the authority of the Church, and a General Councel; why not the other alſo, vpon the ſame authority? If the change of our Saviours figure or Countenance vpon mount Thabour,

Math. 17. v. 2. be fitly called *Transfiguration*; why may not also this substantial change of the elements into his body & blood, be iustly called Transubstantiation? yea Beza plainly confesseth, that if the letter of the Scripture be followed, Papistical transubstantiation is established. And we have seen, that the letter must be followed.

Beza vt infra.

As I saw great vnity among the Catholiques in their belief, concerning the holy Sacrament; so I admired to find such dissension and confusion among Protestants, in so substantial a point of the Christian religion: and that this confusion should have risen even among their chief Apostles, and the first builders of their high tower of Reformation. For Luther teacheth, that Christs body is truely and really in the Sacrament, but that the substance of the bread *is* not changed into it, and that they remayne both together. Zuinglius opposed his Master, and taught, that the Sacrament is only a bare signe of Christs body, which is not *in*, or *with* the elements; but only really in the heavens. Then Calvin, the third Apostle came in with pretence of a third light, wherewith he would illuminate the world, and reform these Reformers. First, he taught with Zuinglius, against Luther, that Christs body is only really in the heavens, and not in the elements. Then, against Zuinglius, he saith, that the elements are not bare signes, but they exhibite vnto vs the true body & blood of Christ, which we eate by the mouth of faith. And becaus it seem simpossible to eate any thing, remaining

Luth. in lib. de Capt. Babyl. cap de Eucha. Zuing. in lib. de vera & falsa relig. ca. de Euc. Cal lib. 4. Instit. cap. 18.

at ſo great a diſtãce, he telleth yow, that this myſterie is vnperceptible, as indeed it is, in his opinion, which is more hard to conceive, then the belief of the Catholiques, becauſe it is impoſſible, and hath no ground, neither in Scriptures nor Fathers. But, as ſome grave Authours have obſerved, Calvins opinion of the Sacrament differs nothing in reality, from the opinion of Zuinglius, except only in obſcurity of words, which are trimmed vp to deceive men, putting them in hopes of realities, but indeed giving them nothing but bare figures. For which cauſe, Luther and his Diſciples, do brand both Zuinglius & Calvin, and their ſucceſſors, with the infamous name of Sacramentarian heretiques. *We do ſeriouſly cenſure*, ſaith he, *Zuinglians & all Sacramentaries, as heretiques & ſtrangers from the Church of God.* Again: *I take God to witneſſe & the whole world, that I do not agree with them, nor ſhall ever agree with them ſo long as the world endureth, but I ſhall keep my hands free from the blood of thoſe, whom theſe heretiques draw from Chriſt, whom they deceive and murder.* He leaveth alſo a perpetual curſe to all thoſe, who will make peace with them: which curſe his diſciples have diligently shun'd. Yea, he profeſſeth, that amongſt other things, the Devil counſelled himſelf, to deny the real preſence: to which he did not give conſent, by reaſon of Chriſts cleer words to the contrarie. But what the Devil could not do, in this point, with the Maſter, he performed by his Scholler Zuinglius; who, by his own confeſſion, clear-

Luth. cont artic. Lovan. Theſi 27. idem. tom. 7. Vvit f. 381. ibid fol. 382. Luther. in lib. de Miſſa privata & vncti ſacerd. tom. 7. wit em. Zuingl. in lib. de

subsidia Eucharistia. Tiguri-ni tract. 3. cont. confes. Luth. p. 61.

ned this opinion of a Spirit, in the night: for which cause Luther saith, that the Devil doth now & ever, dwell in the Zuinglians, that their blasphemous breasts, are *insataniz̃ed, supersatanized, and persataniz̃ed*, with many other horrible expressions, of which the Zuinglians, say: *did ever a man heare such words proceed from a furious and infernal Devil.* Luthers Schollers do continue their Masterszeale:

Schlussel de Theologia Caluin. lib. 1. c. 20.

for one of them very famous, writes, *that as of old, Averroes the Arabian, the Pagans, & Iewes railed at the Christians, for their beleef of Christs reall presence; so do now, hostes abiurati testamenti filij Dei Calviniſtæ blaſphemi, the blaſphemous Calviniſts, the foreſworne enemies of Christs t ſtament: and with the auncient Pagans, they take great pleasure, with poisoned and Devilish blaſphemies, to deface and inveigh against the receiving of Christs true body; which we by Christs words defend.* And, having shewed by all circumstances, that the words of Christs institution, ought to be litterally vnderstood,

Ibidem. fol. 90.

he concludes in these words. *Horrible therefore and detestable is the malice of the Sacramentaries, that this so clear a word they do perverſly interprete, and change into ſignifications, tropes and figures.* Melanchton also saith, that these

Melanch. in lib de verit. corp. Christi in Sacram.

words of Christ, *This is my body, fulmina erunt*, they shall be thunderbolts against those, who deny the beleef of Christ true body in the Sacrament. Thus we have seen what iudgment Luther and his followers have of the Zuinglians & Calvinists, for their negative belief of the real presence.

Neither is the iudgment of the Zuinglians and Calviniſts, much better of the others, for their beleef of the reall preſence by Conſubſtantiation. Zuinglius, ſpeaking to this purpoſe of Luther, ſaith: *Behold how Satan endeavoures to poſſeſſe wholly that man.* And his Tigurin Schollers ſpeak yet more clearly. Luther calieth vs (ſay they) a damned & execrable ſect: but let him take heed, leaſt he ſhew himſelf as an heretique, who will not, or cannot communicate with theſe, who do profeſſe Chriſt. *How clearly doth Luther here shew himself to have a Devil? How many filthy things, breathing all the Devils of hell doth he belch forth? &c.* Calvin ſaith, *We affirm that they, (to witt the Lutherans) do ſpeak and think more groſly of the corporal preſence, then the Papiſts.* And, in another place, he ſaith, ſpeaking of the Euchariſt; *I have shewed, a long time ago, that the Papiſts are a little more modeſt and ſober, in their raveries, then they.* Beza affirmeth, that we cannot inſiſt vpon the letter of theſe words of Chriſt, *this is my body*; but Papiſtical Tranſubſtantiation is eſtabliſhed: And again: *Either tranſubſtantiation is to be eſtabliſhed, or a figure.* Thus we ſee, how theſe firſt Apoſtles of Proteſtants, like the builders of Babilon, are divided, in ſo important an article of the Chriſtian faith. The beleef of Zinglius and Calvin in this matter, is hereſy & blaſphemy to Luther & his Schollers. And Luthers faith, to Calvin, is a meer raverie, more inſuportable, then the Popish tranſubſtantiation. If this diſſenſion

Zuingl. tom 2. reſpons. ad Confeſſ. Lutheri f. 478.

Tigurini tract. 3. cont. Confeſ. Luth. p. 61.

Cal in admonit vlt. ad Weſtphal. tom. 7. p. 829.

Idem cont. Heſ. huſſum tom. 7. p. 844.

Beza de Cœna Domini cont. Weſtph. p. 215. & p. 216 & 217.

was so great, at the beginning; how great must it be now, in the progresse? How can these men be true Apostles, who disagreed so manifestly & bitterly, in such a necessarie & principal point of the Christian religion? Or what assurance can any man have, who followeth such vnsure Guides?

To conclude this point: I could hardly desire greater satisfaction for the Catholique belief of the real presence, then by Gods grace I found: to witt, expresse Scriptures, the holy Fathers, vniuersal Church, famous miracles, & the light of reason, grounded vpon the goodnesse and wisdome of Christ: whereas for the Presbyterian opinion, which is an ancient heresie, & is condemned by the Lutherans as a blasphemie, I found we had no Scriptures, but were enforced to flie, from the clear words of it, to tropes & figures, & to some shallow carnal reasons, against the Scripture & omnipotency of God: which reasons I saw clearly answered in the Catholique writers: and, as a Catholique shew me, more strong reasons have been brought by Pagans & some heretiques, against the mysterie of the Trinitie & Incarnation. I perceived also, that the Presbyterians involved their opinion in such obscurities, that, by their words, one might collect they beleeved both a real presence & a real absence, and they made vse of either, as the time required; and that the most part of them did not know, and could not tell what they beleeved. But at length, when the best of them were well sifted;

all ended in this, that Christs body was only in the heavens; neither was it possible to be in the Sacrament, nor in two places, at once. And so their pretended real presence proved indeed to be a real absence. In a word, I found that the Presbyterians, by taking away the real body of Christ from this Sacrament, and giving vs an emptie figure, do really take away the substance of this Sacrament, and so destroy it: as they had done before to baptism, by denying both the vertue and necessitie of it. And therefore in effect, they have destroied both these Sacraments, which they would seem to have left. Their doctrin, which denyes the Sacraments to conferre grace, shewes, that they esteem them graceless, and their seldom vseing of them, especially of the Eucharist, manifests, that they think them vseless or fruitless. Both which errours S. Augustin refuteth, by these two excellent sentences: *Without the grace* saith he, *of invisible Sanctification, for what vse serve the visible Sacraments.* And again. *The vertue of the Sacraments, vnspeakably availeth much, and therefore it being contemned, makes men sacrilegious. For that is impiously contemned, Without which piety is not perfited.*

Aug. qu 84. in Leuit. Idemlib. 19. cont. Faust. c. 11.

CHAP. XXII.

Some Reflections, vpon both the pretended Scottish Reformations.

HAVING found aboundant satisfaction for the truth of the Catholique doctrin, in the points lately tryed, I did freely acknowledge to the Catholique, by whose advice and assistance, I had made this last Trial of our first Reformation; that I did not only see the truth to be vpon the Catholiques side; but also that I perceived a notable difference, between the sublimity of the Catholique doctrin, and the lowneſſe of Presbyterian opinions, especially concerning the holy Sacraments, and particularly the Eucharist. Wherevpon, he took occasion to shew me, that there is indeed such a notable difference, between the doctrines of the true Church, & all heretical opiniõs; that as some of the ancient Fathers cõpare iustly heretiques, to the prodigal child, who left his Fathers house; so they fitly parallel their doctrines, to the husks wherewith he was fed. For thus speaketh S. Gregory Nyssen. *A fugitive from the faith, went into a far Countrey, and divided his Fathers goods into two halfes; whilst he threw down sublime doctrines, to base & Swinish opinions, and wasted his riches with whoorish heresies. For heresy is a harlot, which with pleasures, as with deceits, draweth many vnto her.* So one, who leaves the Catholique

Greg. Nyss. orat. in suam ordinat

Church, that rich houſe of his heavenly father, leaves alſo the heavenly bread of Chriſts precious body, wherewith his children are nourished and feaſted, and going aſtray vnto Calvins Congregation, finds nothing but an empty drie Calviniſtical ſupper, having nothing divine, no iuice in it, but bare ſignes & figures; which contayn leſſe then Manna, or the shewbread of the ancient table. He leaves alſo the other ſublime doctrines, concerning the Sacraments, as how they conferre ſanctifying, grace, purge the ſoule from ſin &c. and is turned vnto vaine opinions, in which nothing is ſolid, nothing ſtable that can ſatisfie the minde. Therefore he ſtriveth to ſatiat himſelf dayly, with new opinions and idle inventions: but all in vaine: for theſe are nothing but husks, which leave the bellie empty. There is no remedie for him, but to return with the prodigal child vnto his fathers houſe, where he will be received with ioy, and feaſted with the bread of Angels.

But, ſaid the Catholique, to make a general reflection, vpon all that hath paſt vnder this Trial: Do you not now clearly ſee, how falsly theſe Reformers pretend alwayes the Scriptures to be for them, when you have found the Scriptures ſo expreſly againſt them, in all theſe principal points of the Chriſtian religion, already examined? And which is very conſiderable; have you not ſeen theſe Scriptures to be ſo vnderſtood by the holy Fathers, in the pure and primitive times; as they are now vn-

derstood by the Roman Catholiques? Do y not now perceive, how Heresy, like a strum pet, fardeth her self with the colours of the divin Scriptures; by which fain'd and false beauty, she allures and deceives many: but so soone as she is brought near the fire of Triall, how her fardings melt & fall away, and her own vglinesse appeares? Among heretiques, saith S. Augustin, there is nothing but the promise of truth, a meer shew or pretext of it, no performance. Their doctrines are like the fruites of Sodom and Gomorrha, which, as Iosephus testifyeth, have a specious shew, and appear pleasant vnto the eye; but so soone as they are touched, fall into ashes. So truly are all hereticall opinions; they are given out for the fruites of pure Scriptures, they appeare very specious and pleasant: but so soone as they are tryed diligently according to the Scriptures, and are touched, as it were, by the fingers of the holy Fathers, they presently evanish; and nothing remaines but the flammes of heretical dissentions, like the smoak of Sodom & Gomorrha, as a testimonie of the divin iudgment, vpon them. Have you not now seen, that these two pretended Scottish Reformations, have between them compleated the hydious work of desolation, and destroyed the 4 principal pillars of the Christian religion: and that, as the later hath taken away two, to witt: the Lords prayer and the Apostles Creed: so the first hath taken away in effect the other two, to witt: the divin Commandments, and

Aug. cont. epist. fund c. 1. Ioseph. lib. 5 de bello Iudaico c. 5.

the holy Sacraments: and ſo the Presbyterians haye overturned what their Predeceſſors left vntouched? In a word, they may be briefly deſcribed thus.

They have a *Creed* from the Apoſtles, which they do not beleeve: they have a *prayer* from Chriſt, which they do not ſay: they have *Commandments* from God which they profeſſe they will not keep: and the *two Sacraments* of the law of grace, which they had only left to themſelves, they have made altogether graceleſſe, & almoſt vſeleſſe. And beſids all this, they have robbed the holy *Trinity* of *Glory*, and the Church of the Apoſtolique governement, together with all order & decency: to ſpeak nothing of their other ſmaller pranks. Therefore, I am now confident, that you have found what I promiſed, at the beginning, to witt: that the firſt pretended Reformation was no better grounded, then the laſt; and that the end of both hath been total deſolation, and the deſtruction of the chief Pillars af the Chriſtian religion: whereas, vpon the contrary, you have ſeen the Catholique religion (which you had heard ſo often calumniated with ſtrong and ſhameleſſe cries) to be, in all theſe principal points: conforme to the Scriptures and holy Fathers, and to the primitive Church. Thus he.

As I was ſo clearly convinced in all theſe particulars, that I behoved to renounce both knowledge & conſcience, if I would deny them; ſo I did ingenuoſly confeſſe to him my

ſatisfaction : and withall , I promised , if I could find the like evidence for the Catholiques , in all the other controuerſies , that I would, by Gods grace, render my ſelf a Roman Catholique. To which he anſwered , that the triall of all the particular doctrines in controverſie, after the former manner , was a long, laborious, and needleſſe way, and that God had appointed more eaſie and shorter meanes, to come vnto the knowledge of the truth : or elſe, what would become of thoſe, who are not capable to make ſuch trials ? Therefore, he would vndertake to prove shortly , by a clear vndeniable Principle , and granted by all Proteſtants , the Proteſtant Religion & their whole Church to be falſe : and by the ſame principle, to shew clearly , the preſent Catholique Church in Communion with the ſea of Rome , to be the ancient Catholique Church eſtablished by Chriſt & his Apoſtles ; and to have continued ſtill in their doctrin , without any variation. And ſo with ſome confidence, ariſing from my former experience, I prepared my ſelf to receive this new inſtruction.

CHAP. XXIII.

That the true Church of Christ must be perpetuall, and must endure without interruption, vnto the end of the world.

THE principle, ſaid my Catholique friend, whereby I will demonſtrate the Proteſtant Church not to be the true Church of Chriſt, ſhall be ſo evident and convincent; that, as nothing is more expreſly in Scriptures, ſo nothing is more freelygranted by Luther & Calvin, & generally by all learned Proteſtants. And this principle is the perpetuity of Chriſts Church, or that Chriſt muſt have aChurch; which hath endured from his aſcenſion, vntill this time: & ſhall endure from this, vntill the end of the world. Before I proceed further, I will firſt manifeſt vnto you the ſtrength of this truth by the Scriptures, Fathers, by Proteſtants, and their reaſons. The paſſages of Scripture for this truth, are many, but I ſhall content my ſelfe with ſome few, which may ſerve for your ſatisfaction. The firſt do concern the eternal kingdome of Chriſt, by which, all men vnderſtand his Church. Of this the prophet Daniel ſaith. *In the dayes of theſe Kings, the God of heaven ſhall ſet vp a kingdome, which ſhall never be deſtroyed, &c. It ſhall break in pieces all theſe kingdomes, and it ſhall ſtand for ever.* The

Daniel. 2. 44.

Angel Gabriel, ſpeaking of the ſame kingdom of Chriſt, to the bleſſed Virgin, ſaid: *And of his kingdome there ſhall be no end.* Calvin proveth by theſe places and others, which ſpeak of the kingdome of Chriſt, the perpetuity of of his Church againſt Servetus. So doth alſo Beza and the Confeſſion of Holland. If then the kingdome of Chriſt be perpetual, there muſt alwaies be ſome to acknowledge him to be their King. The ſecond paſſages of Scripture contayne Chriſts promiſes to his Church, and the Governours of it. *Vpon this rock*, ſaith he, *will I build my Church, and the gates of hell ſhall not prevaile againſt it.* By this place S. Auguſtin proveth, both the perpetuity, and inuincibility of the Church. *The Catholique Church*, ſaith he, *fighting againſt all hereſies may be oppoſed, but cannot be overcome: all hereſies have gone out of her, as vnprofitable twigges cut off from the vine, but she remaines in her roote, in her vine, in her charitie, the gates of hell cannot pervaile againſt her.* Chriſt promiſed alſo his perpetu l aſſiſtance vnto the Paſtors of his Church, *Behold*, ſaid he, *I am with you alway, even vnto the conſummation of the world.* Which place both S. Auguſtin and S. Hierome do bring to prove the ſame truth. The firſt introduceth the Church ſpeaking thus to Chriſt. *Shew vnto me the fewneſſe of my dayes, how long ſhall I be in this world. Shew this vnto me, for thoſe who ſay, she was, but now is not: the Church hath made Apoſtaſy and perished from all nations. And he declared vnto me. Behold I am*

Luke 1. 33.

Math. 16. 18.

Augᵉ lib. 1. de Symb. ad Catech. c. 8

Math. 28. ver. vlt.

ug. conc. 2. in pſal. 101.

With you alway even vnto consummation of the world. S. Hierome saith, that Christ, by these words, shews there should be alwayes some faithfull people in this world, & that he should never separate himself from them. I passe by many more places of Scripture, which is so evident for the perpetuity of Christs Church, that S. Augustin said against the Donatists, who denyed it, and affirmed the Church had perished: *They mock Christ in a matter, which is evident, in a matter, where no man can say, I did not understand.*

Hier. in cap. vlt. Matth.

Aug. pref. in 2. exposi. psa. 21.

This truth is not only evident in Scriptures and Fathers, but it is also acknowledged by all Protestants, whose minds are best knowne by their Confessions of faith, which ought to be of more authority amongst them, then the testimonies of their private writers. The confessions of Ausburg, of Saxonie, & of the Suizers do not only affirm, that the Church must still continue vnto the end of the world: but they prove it, by the expresse Scriptures above cited. The Authors of our first Scottish Confession professe, that they beleeve as firmely the perpetuity of the Church, as they beleeve the mysterie of the Trinity: for thus they speak. *As we beleeve in God the Father, Son and holy Ghost; so we do most earnestly beleeve that from the beginning, there hath been, now is, and to the end of the world shall be a Church.* The new Confession at Westminster professeth the same truth. And so do also Luther, & Calvin; as we shall see presently.

Conf. Augu. c. 7. Saxoni cat. 12. Helvetic. c. 17

1. Scottish. Conf. article. 16. Confes. Westm. ch. 25. n. 5.

Now the contrarie doctrin, to witt, that the Church of Christ did perish, or can perish, is censured, both by Catholiques & Protestants as a most damnable errour, iniurious to God, & against the clear Scriptures. S. Aug. testimonie shall suffice for the First. For against the Donatists, who defended the like error, and said, *But that Church, which was of all Nations, is no more, she hath perished*; he subioyneth this censure: *This they say, who are not in her. O impudent speech?* And after ward; *This voice so damnable, so detestable, so full of presumption & falshood, which is sustained with no truth, enlightned with no wisdome, seasoned with no salt, vaine, rash, heady, pernitious. the holy Ghost foresaw.* By the great severity of this censure, may be knowne the abominable falshood of that opinion. Neither is the iudgmeut of Caluin against that error, lesse severe. For writing against Servetus, who defended it, and who was burnt by his order, at Geneva; he saith: *I did not touch that long banishment of the Church from the earth, which he faineth; wherein he plainly accuseth God of a lie.* And after ward he maketh this profession. *But we indeed confesse that the Church was put in glorious places: otherwise God would have lied, who promised that he should alwayes have some people, so long as the Sun and Moone shall shine in the firmament. We know what the prophets do every where testifie of the eternall kingdome of Christ.*

Aug. in Ps. 101.

Cal. tract. Theolin refutatione errorum Serveti p. 762.

The reason of these great censures is very evident. For 1. there is nothing so often and so

clearly promiſed in the Scriptures, as the perpetuitie of the Church of Chriſt. If then, notwithſtanding theſe clear promiſes, the Church might perish; then all the other myſteries reveal'd in Scripture might be denyed; then it would follow, that God were a liar, as Calvin reaſoneth againſt Servetus. 2. If the Church could perish, then that article of the Apoſtles Creed, *I believe the holy Catholique Church*, would be falſe, and therefore none could believe truely that to be, which had no being. This reaſon is brought by Luther. 3. It would follow that men could not be ſaved: for out of the true Church there is no ordinarie poſſibility of Salvation; as our new Confeſſion of faith acknowledgeth. Now what could be more againſt the goodneſſe & mercy of God? what more iniurious to the merits of Chriſts paſſion, then to take away the means of Salvation, which would be clearly taken away, if the Church did perish? By all which, may be ſeen, that the perpetuity of Chriſts Church is not only clearly contayn'd in the Scriptures, & holy Fathers; but alſo, that it's granted by Proteſtants & proved by their reaſons: and that the contrarie opinion, to witt, that the Church can perish, is cenſured both by Catholiques & Proteſtants, as a moſt pernicious & damnable Error. Thus ſpake the Catholique.

Luth. tom. 7. de vera Eccleſia f. 148. Conf. Weſt. cap. 25. n. 2.

I was ſo ſatisfied of the truth of this principle, that I deſired no more for the evidence of it: and I profeſſed, if, by it, the Proteſtant

Church were proved not to be the true Church; that it could not be denyed, but Protestants were convinced, not only by a clear truth, but also by their own principles.

But, to perform this the better, the same Catholique shew me, that it was necessarie to lay down an other principle, to witt, the definition or description of a Protestant Church. And although, said he, this be difficult, by reason that Protestants are very inconstant and changeable in their doctrin, which is the essence of a Church; so that, the definition which will serve them this yeare, may perhaps not fit them the next; for which cause some have affirmed, that it's as hard to find out a definition, which will alwayes agree to them, as to paint Proteus, or make a fit coate for the Moone; yet, notwithstanding these difficulties, a general notion may be had of them, and the best appear's to be that, which is taken from their Confessions of faith. So that the Protestant Church of Scotland may be described, to be a Society of people, beleeving the whole articles of the Scottish Confession. And other Protestāt Churches, as of *Englād*, *France*, &c. may be described after the same manner by their several Confessions. For these Confessions distinguish them, from all other Societies, and they require no more of any, to be esteem'd a Protestant of their respective Churches, then to subscrive and swear their Confessions. But it is to be observed, that these Confessions must be beleeved wholly and intirely,

tirely, and not only a part of them: otherwiſe all heretiques might be eſteem'd Proteſtants. For Arius, Sabellius and the reſt beleeved ſome of theſe articles; and yet were not Proteſtants. Theſe two grounds being ſetled, he proceeded to his proof.

CHAP. XXIV.

That the Proteſtant Church hath not been perpetual; yea was not at all before Luther, and therefore is not the true Church.

FROM the former two principles which I granted, and conceive no Proteſtant can deny, this argument was made vnto me. The true Church of Chriſt hath ſtill continued without interruption, ſince the aſcenſion of Chriſt. But the Proteſtant Church hath only continued ſince the apoſtaſy of Luther. Therefore the Proteſtant Church is not the true Church of Chriſt. The maior is evident by the firſt principle of the perpetuity of the Church The Minor is proved, by the ſecond principle, after this manner. The Proteſtant Church, for example of Scotland, is a Church beleeving all the articles of the Scottiſh Confeſſion (and the ſame may be proportionally ſaid of all other Proteſtant Churches, and their Confeſſions). But before Luther, there was no Church, which beleeved that Confeſſion, or any other of the

Protestant Confessions. Therefore there was no Protestant Church before Luther: and consequently it hath only continued since the fall of Luther. The Maior is evident by the second principle. The Minor, to witt, that there was no Church before Luther, which beleeved any Protestant Confession, is proved thus. If there had been any Church before Luther, beleeving any Protestant Confession, it was either visible or invisible: there is no medium. But there was no Church either visible or invisible, which beleeved any Protestant Confession. Therefore there was no Church at all beleeving any Protestant Confession, before Luther. If you will affirm, said he, that there was such a Church visible: I ask where it was to be seen before Luther appeared? Which can never be showen If you say there was a Church, beleeving some Protestant Confession, but invisible: I demand only for the present, how the true Church can be invisible? How can the true Church be without doctrin & Sacraments: neither of which can be had in an invisible Church? But I shall prove heafter, that the Scriptures, Fathers, & right reason are as evident for the visibility, as they are for the perpetuity of the Church. Yea, I shall shew, that, albeit the true Church could be invisible, the Protestant Church was not so much as invisible, before Luther: and therefore was not at all. Visibility & invisibility are indeed the two

ſtarting holes, by which your Authors think to eſcape, when they are preſt by this argument: and therefore they muſt be both diligently watcht. For there is a cuſtom, as S. Auguſtin obſerves, common to foxes & heretiques. As foxes have two entries to their hole, to the end they may ſave themſelves by the one, when they are purſued by the other; ſo heretiques, whom the Scripture reſſembles to foxes, have a double iſſue in their anſwers; that they may eſcape by the one, when they find themſelves aſſaulted & preſs't by the other. This cuſtome many Proteſtants obſerve well in this ſame matter. For, when they are pres't to shew their Church before Luther, they ſay often it was inviſible, & therefore could neither be known nor shown. But when it is proved by the Scriptures & right reaſon, that the true Church muſt be viſible; then they make many ſhifts to shew it was viſible; and when all theſe faile, they run back again vnto their hole of inviſibility, and ſo think to eſcape that way. Thus he.

Aug. in pſa. 80. Cant.

But I eſteeming viſibility a more honorable & natural propertie of the Church of Chriſt, then inviſibility, ſince Chriſt ſaith *Tell the Church*, which were impoſſible to be done, if the Church were not viſible; & knowing that diverſe famous Proteſtants do affirm, that their Church was viſible before Luther: I willed him, if he would gain his point, to shew me first that the Proteſtant Church was not viſible before Luther. Whereupon he toul dme that he would prove that very particularly: but

first, he would shew me in general, that even these Protestants, who pretend their Church to have been visible, cannot endure to be ask'd that fatal question; *where was your Church before Luther?* For, knowing the hardnesse of this question, and the insufficiency of their answers, they endeavour to shift it, calling it an vniust, impertinent demand, an old, but vnnecessarie question, a question of historie, which would require twentie yeares study. But, said he, if this demand be vniust, then the Fathers were vniust, who made the same demand to the heretiques of their time, & required them to shew the origine of their Churches, and to tell what they were, and whence they came. Yea, if this demand be vniust, some chief Protestants are vniust, who made the same to diverse sectaries, who have gone out from them. For the Theologs of Heydelberg speak thus to the Anabaptists: *If you be the Church of God, it followeth that God hath been without people, and without a Church, &c.* And the reason, which they subioyn, is very remarkable: for it is directly according to the second principle above setled. *For if you* (say they) *would read over all histories, you shall find no people, from the beginning of the World, that hath made a Confession of faith like yours* Beza hath also been vniust, who presseth the new Arians with the like question: *If their doctrin*, saith he, *be true, we require them to shew vs at length, in what place their Church hath been.* These testimonies, to passe by many others, do shew, that this question is neither

Tertul. de præscrip. c. 31. Optat. l. 1. ad Parmen. p. 48. Aug. in collat. 3. diei cap. 6. Theologi Heidel. præf. in Protocoll. Frankentalen. Beza ep. 16.

vniuſt, nor impertinent; and that theſe Proteſtants, who vrge it ſo hardly againſt others, do know the great ſtrength and evidence of it: which they cunningly diſſemble, or maliciouſly deny, when it's vrged againſt themſelves.

But, that this queſtion is not vniuſt, may be ſhewed alſo by reaſon. For, if the Proteſtant Church hath been viſible, it muſt have been in ſome place viſible. Since then we cannot ſee, nor heare of it, before Luther aroſe, although all hiſtories have been ſearched, all records pervſed, which do inform vs, of things leſſe conſiderable; as ſometimes of one ſingle man, when, and where he aroſe, and oppoſed the Church, and yet not ſo much as one word can be found of a whole, viſible, continual ſociety of Proteſtants: and beſids, that they cannot be found in hiſtories, they have left no Monuments behind them, by which they may be known to have been in the world, before Luther: although they have left many ruinous Monuments behind them, ſince Luther: ſeing, I ſay, after all this diligence, we cannot find out this viſible Proteſtant Church, and yet theſe Proteſtants affirm that it was viſible, we moſt iuſtly require them to help & tell vs, where their Church was, in what kingdome, province, or citie; and, if they cannot do this, we may iuſtly conclude, that their allegation is a groundleſſe imagination, invented to deceive men, againſt their ſenſe & vnderſtanding, in a matter of greateſt importance. But we do not as yet make any ſuch concluſion: we only require

them to shew, what we cannot see by our selves, to point vnto vs, where their Church was, that we may fix our ey's towards that place; and for satisfaction, we are answered, that the demand is vniust, and we impertinent, if we do not beleeve, vpon their bare word, that their Church was visible; albeit neither we can find, nor they can tell, where it was. But all prudent and indifferent men would think it much more iniustice & impertinencie, both in them to require, and in vs to beleeve, that their Church was visible, before it can be shewed where it was; then in vs to require where it was, before we beleeve, that it was.

Eccles. 19. 4. *Who giveth credit quickly*, saith the wise man. *is light of heart.* Any heretiques, albeit never so grosse, may pretend the same, vpon as good ground: and yet no reasonable man can think it vnreasonable, to demand where their Church was, before we beleeve them.

Moreover this is not only a iust and pertinent, but also a most necessarie and important question. For thereby, all false Churches are clearly & sensibly discovered, even to the meanest capacities. Because, if the Church of Christ must be perpetual, as hath been evidently demonstrated, and if it must be also perpetually visible, as these Protestants, of whom we now speak, do grant: then it followeth, when ever a new Church or Congregation ariseth, with a new Confession of faith, which was not seē nor known before, that that Church is not the true Church of Christ, which ought to

be alwayes both perpetual & visible. For this cause, the holy Fathers did vrge this question so hardly, by which they confounded all heretical & new vpstart Churches.

And, whereas some Protestants do alleadge, that this qnestion is a curiosity of history, an old question, which would require twentie yeares studie: it is such a curiosity of hyst ry, that it can be found in none, or else the laborious Centurists had not omitted it. It is indeed an old question, but was never well answered, and will yet require a new answere, as shall appear, by the insufficiency of all the old answers. And if it require twentie yeares study, they cannot complain, who have got now a hundred yeares to find out an answer to it.

du Moulin in his Nouueauté cont. Card. Peron. c. 12.

But, to speak no more of these shifts, I shall shew how diverse Protestants being vrged by that fata question, make many essaies to answer it, and yet cannot make appear the visibility of their Church, before Luther. They run almost all the world over, to find their Church. They begin their iourney in France striveing to prove it in the Waldenses & Albigenses. 2. From France, they go over to England, to prove it in the Wicleffists. 3. From England they passe to Boheme, to find it among the Hussists. 4. From Boh me they travale to Greece, and from that, to Æthiopia & Armenia, pretending that th se Nations were Protestants. 5. Having thus wearied themselvs all in vain, the most learned are glad to come

back again to the Papists, saying that their Church before Luther, was in the very heart of Popery. 6. Finding that their new coin'd distinction of fundamental points, involves them in great labyrinths, and that the Papists will not acknowledge them, for their Associats: they passe from the later, vnto the purer times before S. Gregory, alleadging that the primitive Church & holy Fathers were Protestants. 7. After they have made this monstruous leap of 900. yeares, and there find both Pastors & people, at the sacrifice of the Masse, which the Protestants abhorre, as Idolatry; they run to their last shift, which is to get out of the sight of the world, and hide themselves in the hole of invisibiliy. These many different answers shew, that the Protestant Church hath no great certainty of its pedegree, I shall briefly shew you the insufficiency of every one of these answers, by which it shall be proved, that the Protestant Church was not visible before Luther; and hereby their first starting hole shall be either so stop't, or lay'd, that they cannot escape this way.

CHAP. XXV.

That the Protestant Church was not visible before Luther: neither in the Waldenses, Albigenses, Wiclifists, nor Husits.

THAT the Protestant Church may be continued in the Waldenses (and the same is to be observed of the Albigenses and the rest) two things are to be proved by Protestants. 1. That the Waldenses have ever continued since the time of the Apostles. And this is clear by the first vndeniable principle of the perpetuity of the Church. 2. That the Waldenses were intirely of that faith, which the Protestants do now, or did professe; that is beleeved any of their Confessions of faith. For, without this whole agreement, the Waldenses could not be a Protestant Church, as is evident, by the second principle above setled. Now it is impossible for them, to shew either of these two.

For first, concerning the continuance of the Waldenses, all histories do affirm, that they began in the twelfth age, and that their Author was one *Waldo* a marchant of Lions; about the yeare 1160. whom the Centurists place in the 12. Century. How can it be then proved, that the Waldenses had continued since the Apostles time; seing their Author, who was before a Catholique, & a Laique, lived neer 12. hundred yeares after the Apostles; supposeing then, *Cent. 12. c. 8.*

that Waldo became a Protestant, after he had been before a Catholique; the question remaines, where was the Protestant Church before Waldo? The true Church must be perpetuall.

Secondly, as the Waldenses did not continue since the Apostles, so neither did they agree intirly with Protestants, in the principal articles of their religion, to witt, in Iustification by faith only, if we beleeve Luthers testimonie. And if we will trust Calvin, they held also the reall presence, in the Popish sense, of Transubstantiation. Therefore, such men could not be Protestants.

Luth. in Colloq. c de Sacr. Calvin epist. 224

Thirdly, they agreed with the Catholiques in diverse other points, as about the number & nature of the Sacraments, the vow of chastity, the necessity of childrens baptism. They began a kind of religious order, for which they were called, the poore men of Lions, and sought confirmation of it from Pope Innocent the third, but could not obtayn it.

Protest. Apol. Tract. 2. c. 2. sect 3. sub. 3.

Lastly they maintaind diverse grosse errours, which are condemned, both by Catholiques & Protestants. As 1. that Churchmen, by mortal sin, lost all spiritual authority. 2. That the Civil Magistrats, by mortal sin, fell also from their dignity. 3. That Churchmen should possesse nothing in propertie. 4. That it was lawfull to dissemble in religion; and their practice was conform to their doctrin: for they went to Masse, confessed and communicated. For which dissimulation, the Protestants, at the

Ibidem subdivis. 4.

beginnining, would not acknowlege them for their brethren. These, and other grosse errors they maintain'd, as may be seen in the Protestants Apology, where the Authors are at large cited.

But, as these differences do shew the Waldenses not to be good Protestants; so I will bring some few, to prove, that they were ill Presbyterians. 1. They admitted no other forme of prayer, except our Lords prayer: the Presbyterians admitt many others, but not that. 2. They allowed only three orders in the Church, to witt of Deacons, Priests, & Bishops. The Presbyterians have abiured Episcopacy, & the whole hierarchie of the Church 3. The Waldenses affirmed that all oaths were vnlawfull. The Presbyterians have tak n, and enforced others to take many vnlawfull oaths in th. Covenant. 4. The Waldenses maintain'd, that it was not lawfull to put any man to death, hy the sentence of a Iudge: and therefore they abolished all Iudicatories, in the cause of blood. The Covenanters have shed much blood, vnder pretence of Iustice, spareing none of their opposers, who came in their reverence. 5. They consecrated ordinarly their Sacrament, vpon that day only, whereon our Saviour was betrayed, and they k pt it thus consecrated, all the yeare long, to be given to the sick. The Presbyterians do not professe to consecrate at all; they give their Sacrament very seldom to the whole; and they have made an act, never to give it to the sick. I can find har-

Gualte. Chron. saculo 12. c. de Vualden. er. 29. & 32.

3. error. 38. ibid.

4. error 40. ibi.

5. error 31. ibid.

dly any thing, wherein the Waldenſes agreed more with the Preſbyterians, then with other Proteſtants, except in this alone, that they contemned the Apoſtles Creed: which the Preſbyterians have more then probably done, by denying it to be Apoſtolical. By all which it is evident, that the Waldenſes did not continue, ſince the time of the Apoſtles, and from the time they aroſe, they were not Proteſtants, much leſſe Preſbyterians, and ſo are deficient in both the principles. Therefore M Fox, Illyricus, and other Proteſtants have their recourſe, very groundleſly, to the Waldenſes, to prove the continuall viſibility of their Church, by them. And for this cauſe we muſt leave them, & paſſe to the Albigenſes.

Error 37.

Fox Acts. pag. 41. Illyric. in Catalog. teſt. p. 730.

ALBIGENSES.

Theſe men had their name from the towne of Albingia in France, where the greateſt part of them remained. They began in the ſame age with the Waldenſes, and was a branch of their ſect, as Oſiander & Fulk do confeſſe. Their late riſeing sheweth, that they had not continued ſince the time of the Apoſtles, and therefore could not be the true Church, as is evident, by the firſt principle, and conſequently, albeit they had been Proteſtants, the Proteſtant Church could not be shewed continually viſible in them. They are alſo deficient in the ſecond principle, becauſe they did not beleeve any Proteſtant Confeſſion. For they held the ſame

Oſiand Cent. 13. l. 1. c. 4. Fulk de ſucceſſ. Eccleſ pa. 332.

doctrin with the Waldenſes, except ſome few things, which they added of their own. As 1. they maintain'd with the Manichees, that there were two beginnings, to witt, God and the Devil. 2. With the Saducees, they denyed the reſurrection of the body. 3. With the Manichees, Seleucians, and other ancient hereticques, they reiected baptiſm. And maintain'd many other errors, which are condemned both by Catholiques & Proteſtants; and they committed ſome abominable and prophane villainies, in the Church of Tolouſe. Hence it is, that, albeit ſome Proteſtants do ſeek to perpetuat their Church by them; yet others do clearly reiect them. *Iewell* ſaith plainly, *non ſunt noſtri: they are not ours.* And Oſiander reiects them more clearly. *Their doctrin*, ſaith he, *was abſurd, impious, heretical: they remained obſtinatly in their errors, and impiety: whence men think that they have been poſſeſſed with Anabaptiſtical furie.* And yet, notwithſtanding theſe groſſe errors, which they maintain'd, and their great differences from Proteſtants M. Fox reckons the Albigenſes in the number of Proteſtant Martyrs: and ſome other Proteſtants, as M. Spark & Fulk, do very groundleſly pretend, to ſhew the viſibility of their Church by them. But, ſeing the Proteſtant Church cannot be continued, neither in the Waldenſes nor Albigenſes in France, we muſt paſſe next to the Wicleſiſts in England.

Baron. anno. 1176. 1. Prateol. Sander. ap. Gualter. error. 1. 2. error 28. ibid. 3. error 10. apud Gualt.

Iewel. in defenſione Apol. p. 48.

Spark. in reſponſ. ad Ioan. de Albins. pag. 58. Fulk. p. 332. vt ſupra.

WICLEFISTS.

Fox Acts & Monum p. 85.

John Wicleff, an English man, was a Roman Priest, and a Curate in England. He lived in the yeare 1371. as M. Fox testifieth: and from him, began the Church of the Wiclefists, for there was none of that religion, before himself. *All the world*, saith M. Fox, *was covered with thick darknesse, when Wicleff, like the morning starre, did shine out in the midst of a cloude.* Therefore, the Church of the Wiclefists, which began so long after the Apostles, cannot be the perpetual Church, which we are seeking. 2. The Wiclefists were not Protestants, becaufe they did not beleeve any Protestant Confession of faith, yea, they did not beleeve the principal point of the Protestant faith, to witt, Iustification by faith only.

Melanc. epist. ad Micon.

For Melanchton saith of Wiclef; *Truly he neither vnderstood nor held the iustice of faith.* 3. He agreed with the Catholiques in many other points against Protestants, as in the intercession of Saints, Veneration of Images, the rites & ceremonies of Masse, Extreme Vnction, & all the 7. Sacraments: as Breirly sheweth, out of his own works. Lastly, he maintain'd diverse grosse errors, condemned both by Catholiques & Protestants, as that all things fall out by an absolute and fatal necessity; that God ought to obey the Devil, as the Councel of Constance doth testifie. Vpon which words his disciples made many violent & intricate

Protest. Apol. Tract. 2. c. sect. 4. Concil. Constan. cap. 8.

gloſſes, which may be ſeen examined in D. Stratfords diſputation of the Church. He held alſo that Church men, in mortal ſin, did not baptize nor conferre orders. That Princes & Magiſtrats fell from their dignity & power, by mortal ſin. That Churchmen ought not to enioy any temporal things, but ſhould beg. & many other ſeditious errors he taught. All which ſhew, that Wiclefs Church, which raiſe ſo lately & decayed ſo quickly, is not the true Church of Chriſt, founded by his Apoſtles, which muſt eudure for ever: and that neither he, nor his Aſſociats, for the short time they endured, were Proteſtants. Therefore, the Proteſtant Church cannot be continued viſible in them: albeit M. Fox, D. Humphrey, and others falſly ſo pretend.

D. S. *Diſp. of the Church l. 1. c. 1. ſect 3.*

Fox vt ſup. Huniph. in vita Iuelli p. 263.

HVSSITS.

From England we muſt follow ſome Proteſtants to *Bohemia*, where they vndertake to prove their Church viſible, in the *Huſſits*. Theſe men had their origine from *I. Huſſe*, who lived in the yeare 1405. That is ſome few yeares after Wiclef. He was firſt a Catholique, & a Prieſt, before he became Author of his ſect. Therefore the Proteſtants cannot, by this new-vpſtart, aud his Congregation (although they were granted to be Proteſtants) continue the viſibility of their Church vnto the Apoſtles. 2. Huſſe held not the Proteſtant Confeſſion of faith, For M. Fox giveth this teſtimonie of him

Fox in Apocal. cap. 11. *What did the Popish faith define of Transubstantiation, which he did not confirme? Who said Masse more religiously, then he; who kept more chastly the vowes of Priestly single life?* Yea he affirmes also, that Husse maintain'd also, free will, iustification by works, merits, veneration of images, and other points of the Roman faith, which shew, that Husse was no good Protestant. Therefore Luther saith, *that the Papists burnt Husse, when he did not go so much as a finger breadth from Popery.* And last of all, he maintaind almost all the same errors with Wiclef, which are condemned both by Protestants & Catholiques. And yet it's a wonder, how M Fox calleth him a most holy Martyr & his disciples, Defenders of the Gospel.

Luth. in collo. cap de Anti Christo Fox Acts & Mon. p. 190. & p. 258.

CHAP. XXVI.

That the Protestant Church hath not continued visible, in the Grecians, Armenians, nor Æthiopians.

ALBEIT the Grecians were granted now to be Protestants, yet they were not alwayes so: and therefore Protestants cannot continue the visibility of their Church by them. For they were at least seven or 8, hundred yeares, in the Communion of the Roman Church, as witnesse the first eight General Councels, all held in Grece and approved by the Popes of Rome. The first revolt was made by the

by the Grecians, denying the procession of the holy Ghost from the Son. They were vnited again diverse times to the Church of Rome; and lastly in the Councel of Florence. This sheweth, that the Grecians have not alwayes remain'd in the same doctrin, and therefore, they are not the perpetual Church, which we are now seeking. 2. Since the time that they began their Schisme, they were not Protestants, for they have reiected the Protestants Communion, and disproved their Confession: as is well known by the Censure, which they have published against it, where they maintayn Masse, Transubstantiation, 7. Sacraments, invocation of Saints and diverse other points of the Roman faith. Lastly, they hold an error condemned both by Catholiques & Protestants, to witt, that the holy Ghost proceeds only from the Father, & not from the Son. Therefore, the Protestants cannot continue their visible Church, by the Grecians, who were, for many ages, Catholiques, who never were, nor yet are Protestants, and are known to this day, for a great part, to be Roman Catholiques.

Concil. Florent sess. vlt.

Censura Orient. Eccles. c. 7. 10. 12. 13. &c.

The like may be said of the Armenians. For first, supposing they were now Protestants, they were not alwayes of that religion, for they remaind Catholiques, ever till about the 7. age. Therefore the Protestant Church cannot be continued in them 2. They never held tye Protestant Confession of faith. For they maintaynthe real presence, the vnbloody sacri-

Bardanissan. 685.

fice, prayer for the dead, invocation of Saints, 3. They were vnited to the Roman Church, with the Grecians, in he Councel of Florence. And lastly since their falling away, they hold errors wh ch are condemned, both by Catholiques & Protestants. For they deny the Procession of the holy Ghost from the Son: they confound the two natures in Christ, and reiterate baptisme, All which do shew that they neither were, nor are Protestants.

Concil. Flor. de instruct A menor.

From Greece and Armenia, we must now at length go to Æthiopia, where M. du Moulin affirmes the Protestant Church was, before Luther. But, supposing they were now Protestants, they were not alwayes so. For, near the space of 5. hundred yeares, they were Catholiques, at which time, they began to be corrupted with the heresie of Eutiches. Therefore, the Prot stant Church for 5. Hundred yeares, was not visible in them. 2. since their Schisme, they never beleeved intirly any Protestant Confession, and never held iustification *by faith only*. 3. They agree with the Catholiques against Protestants, in the 7. Sacraments, invocation of Saints, prayer for the dead, Masse, Transubstantiation &c. as D. Stratford sheweth out of their own Authors. They call the Pope head of all Bishops, as is evident, by the letters of their Emperour to Pope *Clement the* 7. Whereof a part is recited in the supplement of Spondanus, and they have offered diverse times obedience to the Pope. Lastly, they held diverse errors, which Protestants cannot

Du Moulin Contr Card. Peron. é. 12.

Godin gus l. 1. de reb Abyssinor.

Sponda. in Clement. 7. anno 1524.

approve. For they deny the procession of the holy Ghost from the Son, with the Grecians: they acknowledge one only will in Christ, with the Monothelities, and one only nature in him with the Eutichians, and with the Iewes, they abstaine from certain meats and observe Circumcision. Therefore the Protestants cannot continue their Church, by the Æthiopians, nor by any of their former pretences: which serve for nothing, but to make it visibly appeare, that there was no visible Protestant Church, in any part of the world, for no age or time, before Luther: how much lesse, for the whole time, between the Apostles and Luther? Yea; albeit the Waldenses, and all the rest above named, to whom the Protestants do pretend, were granted to have beleeved the Protestant Confession (as it's evident, they beleeved it not) yet the Protestant Church could not be continued by any, or all of them, because they did not continue from the Apostles, and the most part of them lived at diverse times, without any Society or lineal descent, hanging often assunder whole ages one from an other, and the first being long decayed before the others did appeare. For this cause, some learned Protestants, seeing the impossibility of continuing the visibility of their Church, by such broken and vanishing troopes, and being ashamed to claime, as members of their Church, such erronious persons, or notorious heretiques, have vndertaken, by two other wayes, to

Godinagus lib. 1. erebus Abyssinor. c. 18.

shew their Church to be visible, before Luther: which we shall shortly run over.

CHAP. XXVII.

That the Protestant Church was not visible in the primitive Church, or the holy Fathers; nor thereafter, in the Roman Church.

IT was very ordinary for the old Protestants, of the late English Church, to alleadge, that the ancient Fathers were of their religion, and that their Church was conforme to the primitive Church. In which matter M. Iewels appeale to the Fathers of the first 6. hundred yeares, is very famous. But that pretence is idle, in regard of our present question. 2. it is false. First it's idle: because, were it true (as we shall see it to be, most false) that these Fathers of the first 5. or 6. hundred years, were Protestants; yet, could not that suffice to prove them a continued succession of 1600. years. For I enquire what became of the Protestant Church after the Fathers, to the time of Luther? Did it perish, or not? If it perished: then it is not the true Church, which must be perpetual, according to the first vndeniable principle above setled. If the Protestant Church did not perish, but remain'd visible for 900. years, between the Fathers & Luther;

then the queſtion remaines, where was it, in what kingdome, Province, or Citie? which can never be ſhewed. Yea, ſome famous Proteſtants do acknowledge, that all that time the Proteſtant Church was not to be ſeen. Therefore, although the Fathers were granted to have been Proteſtants, the Proteſtant Church cannot be continued by them, after their time. *Perkins expoſ. ſymbol. p. 266. whit,*

Secondly, it's moſt falſe that the Fathers were Proteſtants. 1. Becauſe the Chriſtians of the ſixth age muſt needs know better, what was the religion and tenets of them, who lived in the fifth age, by whom they were inſtructed, and with whom they converſed, than Proteſtants can do now. But theſe Chriſtians have proteſted on their ſalvation, that it was the very ſame with theirs, receiv'd from them, by word of mouth. Therefore, if the Chriſtians of the ſixth age were not Proteſtants, neither were the Fathers and Chriſtians of the 5. age Proteſtants, and ſo you may go vpward, even to the Apoſtles. This reaſon ſhall be more cleared hereafter. 2. It may be known, that the Fathers were not Proteſtants by the points already examined. For they did not beleeve Iuſtification by faith only, the impoſſibility of keeping the Commandments: They did not deny the neceſſity & effect of baptiſm, they did not deny the real preſence: which are principal articles of the Proteſtant religion: but taught the quite contrary; as hath been ſeen. Therefore, according to the ſecond principle above ſetled, they were not Proteſ-

tants. 3. Not to descend to particular doctrines, this same truth may be shewed, by the little account Protestants make of the Fathers, whom they would highly esteem, if they made for them; and in a word, by the open Confession of the chief Protestants, that the Fathers were against them, in many things. Luther, as if he were a little after cups, speaks very intemperatly of the Fathers. *In the writing* (saith he) *of Hierome there's not a word of true faith, or sound religion: of Chrysostome I make no accompt: Basil is of no worth, he is wholly a Monk: I weigh him not a haire: Cyprian is a weak Divine &c.* And generally he affirmeth, that *the authority of the Fathers is not to be regarded.* If the Fathers had been Protestants, Luther had not so vnderva ved them, nor disclaim'd their authority. Calvin also ingenuously confesseth, that the Fathers are against him, in many points. *It was a custom*, saith he, *about* 1300. *years ago to pray for the dead, but all of that time, I confesse, were caried away into error,* He granteth also, that the Fathers taught satisfaction, free will, merit, fasting in Lent, &c. All which Whitaker confirmes. *It's true*, saith he, *what Calvin & the Centurists have written that the ancient Church did erre in many things, as touching limbe, free will, merit of works, &c.* And again, he saith: *The Popish religion is patched vp of the Fathers errors.* Peter Martyr accords to him. *So long*, saith he, *as we stand to the Councels and Fathers we shall remaine alwayes in the same Errors.* An other famous Pro-

Luth. in colloq. c. de patrib.

Idem de seruo. arbitr. cap. 2,

Cal inst lib. 3. cap 5 sect. 10.

Vvhit cont. 2, q. 5 c. 7. & li. 6. cont. Durieum.

P. Mar. de voto

teſtant ſaid more clearly, *If that be true, which the Fathers have profeſſed by mutual conſent, it is altogether on the Papiſts ſide.* This open Confeſſion of the Proteſtants chief Reformers, and beſt Schollers, sheweth evidently, that the holy Fathers were not Proteſtants. And therefore the Preſbyterians, who diſclaime the holy Fathers & yeeld them to the Papiſts, are much more ſincere & ingenuous in this matter, then the late English Proteſtants: who laid claime to the Fathers, & deceitfully made the people beleeve, that they were Proteſtants; which they were enforced to deny, when they were dealing with Schollers, as may appeare by the former teſtimonies. By all which, it is more then evident; that the holy Fathers and primitive Church were not Proteſtants; and therefore, the Proteſtant Church cannot be shewed to be viſible in them: much leſſe can the viſibility of it be continued after them. Wherefore we muſt go and ſeek out this viſible Proteſtant Church elswhere: for here it cannot be ſeen. *Dudithius ad Bezam Epiſt. 1.*

The laſt valiant attempt was made by ſome famous Proteſtants, who, after they had ſeen that all their neighbours and Predeceſſors had wearied themſelves in vaine, by travailing all the world over, to find out a viſible Proteſtant Church, before Luther, which could not be found; had in end their recourſe vnto the Popish Church, as vnto a City of refuge, in this great ſtraight. They taught two things. 1. That the Roman & Proteſtant Churches are

all one Church, as agreing in all fundamental points of faith, although they disagree in not fundamentals; and by this distinction, they think to answer easily that hard question, where was your Church before Luther? To wit: they say, it was the very same with the Roman, which they acknowledge to be a true Church, keeping all the fundamental points of religion, which are necessary to salvation; albeit she had some errors not fundamétal, which do not destroy the nature of the Church, but only make it sick and weak. And so by this means they think to avoid all the inconveniences, into which other Protestants do fall. For hereby; it is shewed, that the Church did not perish, nor was invisible, nor was only visible for a time, but was perpetually visible. 2. They deny, that the Protestant Church made any real substantial separation from the Roman: and affirm, that all, which they did, was only to free themselves of some errors, which as sicknesses (though not in themselves mortal) had crep't in, vpon the Roman Church, which being often advertised of her maladies, and desired to cure them, would admit no medicine: which the Protestants, taking at length, in a cup of Reformation, did purge themselves of all infirmities, and thereby their Church was rendred whole and sound. So that there is no more difference between the Roman & Protestant Church, then between the same man, whole & sick, who by health and sicknesse is not substantially different, but remaines still

the ſame man. The Proteſtants, who followed this courſe, were famous in their own generations, and much cryed vp for learning & prudence, as Hooker, the Biſhop of Spalato, Feild, Bunny, Potter, Chilingworth and diverſe others, as may be ſeen, in the B. of Calcedons treatiſe of fundamental points, and in the Proteſtants Apologie. I ſhall content my ſelf with the teſtimony of M. Bunny, who writes thus: *No queſtion ought to be made for our ſeparation from the Church. For we make not a diſtinct Church from them, nor they from vs. There was therefore no ſeparation made frō the Church; neither did any of vs go out from them. The only queſtion may be, which of vs are to be eſteemed the more wholſome members of the Church, we, or they? Neither is there any other queſtion approved by vs.* Yea, he acknowledgeth, that, vnleſſe this anſwer be made; the Papiſts have great advantage, in their old queſtion; ſeing the Proteſtants cannot ſhew a Church diſtinct, from the Roman, before Luther. *Bunny Tract. de Paciſication. ſect. 18. p. 108.*

But this anſwer of theſe late Authors is as falſe and inſufficient, as any of the former. Firſt it directly contradicts the doctrine & practice of their Reformers, who are ſuppoſed to have been heavenly Apoſtles. For they accuſed the Roman Church of Idolatrie, ſuperſtition, and diverſe groſſe fundamental errors, which make not a Church to be only ſick, but alſo kill and deſtroy it, and as the Preſbyterians ſpeak, make it of the Church of Chriſt, become the Synagogue of Sathan & Anti-Chriſt. Then for ſeparation: the firſt Reformers were ſo far

from denying it, that they invited all persons to separate themselves from the Roman Church, which they called spiritual *Babylon*. And according to this doctrin, their practice followed. Therefore it is evident, that the first Reformers did not think the Roman and Protestant Church all one, in fundamentals, neither did they deny separation from the Roman Church, but rather the quite contrarie is most clear and certaine.

Secondly, Diverse other famous Protestants condemne this new opinion, as impious. For M. Perkins writes thus. *The Politician, who is of no religion, saith, that we and the Papists differ not in substance.* And Whitaker saith plainly, *that the Roman Church hath taken away many fundamental articles of faith, and corrupted faith in the principal parts.* All the other late Protestants, and especially the Presbyterians condemne the same opinion. For nothing almost can incense them more, then to say, that the Church of Rome is a true Church, and that the Protestants made no separation from her. Hence it came to passe, that M. Hooker was sharply reproved, for this device, by the Puritans, in their Christian letters.

Perk. in c. 8. ad Galat. v. 9.

Whita. cont. 2. quæst. 6. c. 3.

Thirdly, besids all these confusions & contradictions among themselves, the answer in it self is false & insufficient. For, when we are seeking a Protestant visible Church before Luther, these men shew vs the Popish Church: and albeit all the world knowes, that Papists are not Protestants; yet they affirm, that

the Popish and Protestant Church are all one, & differ not substantially: which is a double deceit, first to shew one thing very different for another; and then to affirm, that they are both one. But I conceive, it can hardly enter into a mans imagination, vnlesse it be troubled, to think, that these Churches are substantially one, which differ and are clearly opposite, in the principal, substantial points of religion, as in *Sacrifice*, *Sacraments*, the observation of the *divine Commandments*, *iustifying faith*, *good works* and many others particulars. The one Church approveth External Sacrifice, as a most acceptable service and worship due to God, and offers vp the Christian sacrifice, as the most excellent of all sacrifices and adores it as God. The other hath no sacrifice at all, but condemnes that, as great abomination & grosse Idolatrie, which the first makes the greatest obiect and exercise of its piety. This difference alone, albeit we speak of no more, is so great; that M *Dallie*, a renown'd Minister in France doth affirm, in his Apologie which he wrote lately for the reformed Churches, and is approved by his Colleagues the Ministers of *Charenton*, that it was sufficient to iustifie the Protestants separation from the Roman Church, and to hinder their vnion again with it, as being a most substantial and fundamental difference. By which, it's evident, that the ground, whereon this answer is founded, to witt, that there are no fundamental differences, between the Catholique &

Protestant Church, is false; both in it self, & in the iudgment of the first Reformers, & of many other famous Protestants.

But, whither there be fundamental differences, or not; the answer is not sufficient: For the question still remaines, where was the Protestant Church before Luther? that is a Church believing all the articles of a Protestant Confession, whither some of them be called fundamental, or not fundamental; or (if they please) of men holding all these articles, and esteeming some of them fundamental and some not. For we are now seeking a Protestant Church, before Luther, and according to the definition above setled, such a Church is a society, beleeving all the articles of their Cõfessiõ. Therefore, they must shew vs such a Confessiõ, or else they do not shew vs a Protestant Church. Yea, the points, which they call not fundamẽtal, wherein they disagree frõ the Papists, are these, which make them properly Protestants. If then they confesse (as they must do) that no society can be had before Luther, which believed all these points, which they call not fundamental; they must also grant, that there was no visible Protestant Church before Luther: which is directly to succumb & faile in that, which they vndertook to shew. So that, albeit this distinction of fundamentals, &c. were admitted, as good & true, whereas indeed, in their sense, it's false and deceitfull, as we shall see more clearly hereafter; yet, in relation to the present question, it would serve them to no purpose.

These reasons are more then sufficient, to shew, that this new answer is false and insufficient and is nothing but a meer shift, devised to elude the question: And that it cannot be satisfactorie to any man, who is searching for the truth; which is condemned by famous Protestants as false and impious, and which is contrarie to the doctrin & practice of the first Reformers. This sheweth clearly the great straight & necessity: wherevnto such learned and prudent men were reduced, in answering this hard question, which required an accompt of the Protestant Church before Luther. For they could not say, the Church had perished, which had been a blasphemous falshood against the most clear Scriptures: they saw also, that all the other pretences to the Waldenses, and the rest, were false and frivolous, seing none of these agreed intirely with Protestants, neither had any of them perpetual continuance: and being ashamed of the Puritans invisible Church, which we shall see to be a meer *Chimera*, they had no other refuge, but to flie vnto the Roman Church, which they were therefore enforced to acknowledge, to be the true Church, which had alwayes remain'd, albeit their first Reformers had abandonned it, as a false Church, accusing it of superstition & Idolatrie, as the most part of all visible Protestants yet continue to do. But this refuge hath been shewed to serve them to no purpose. These men do in a part resemble the prodigal child, who never thought of returning to his Fathers

houſe, till he had ſpent all his means, and till great miſery & neceſſity compelled him: ſo theſe learned Proteſtants, after they had fare travailed, wearied themſelv's much, and ſpent all their braines, in ſeeking out their Church, before Luther, and not finding it any where; at length, by meer neceſſity, had their laſt refuge vnto their Fathers, houſe, the Catholique Church, which they had before left. But there was this deplorable difference, between the prodigal child and them: that he, being truly penitent and confeſſing his fault with great humility, was by his Father moſt lovingly met, embraced & kiſſed, cloathed and feaſted: whereas they returning, not with humility & repentance for their ſeparation, but with idle excuſes, and vaine accuſations, without any other intention, ſave only to get their nakednesſe covered, and their other vrgent neceſſities ſupplyed, were neither met, nor received, clothed, nor feaſted: but have perished for famine and cold, and are now almoſt all, with the decay of their late ill founded Church, exſtirpared out of the world. They called the Roman, a ſick Church, and their own, a whole Church; yet it is verifyed, that their whole Church is dead, and hath decayed before the ſick Church. And as their Church, according to them, was only viſible in the Roman Church, before Luther: ſo it's now inviſible in it ſelf, and only viſible, as it was in the beginning, and like to continue ſo, vnto the end.

By all which conſiderations, it is evident,

that no visible Protestant Church can be found before Luther, and much lesse, a continuall succession of it from the time of the Apostles. We have travailed almost all the world over, seeking this Church and we have followed diverse Protestant Guides, who vndertook to shew it vnto vs; but ever in the end, they faile of their promises. Therefore we must passe now from the Protestant visible Church, which cannot be seen, before Luther, to their invisible Church, which we shall see cannot be found before him.

CHAP. XXVIII.

That the Church of Christ ought to be alway's visible: and therefore an invisible Church cannot be the true Church.

HAVING gone hitherto along with diverse Protestants, who promised to shew vs their Church visible, before Luther; we must now leave them, as falling short of their promises, and quit all further search of this Church in the light: and follow these other Protestant Guides, who vndertake to find out their Church to vs in the dark. For vnto that old demand, *where was your Church before Luther?* They answer that it was, although invisible. And in this answer of invisibility, the most part of all visible Protestants, and especially Presbyterians do now acquiesce, thinking this last refuge such a strong and reti-

r'd hold for them, and ſo well guarded by the Scriptures, in that anſwer, which God gave to the complaint of Elias, that they cannot be ſmoaked out of it. But notwithſtanding theſe pretences, the ſame Catholique ſhew me, that the Church of Chriſt ought to be alway's viſible: & that the inviſible Proteſtant Church is a meer Chimerical invention, againſt the Scriptures, Fathers, famous Proteſtants, againſt the ends, for which the Church was inſtituted, againſt Proteſtants own principles, and that many groſſe abſurdities follow vpon it, to the diſparagment of the Chriſtian religion and advancement of Atheiſm.

Georgius Ramsay

The Scripture, which affirmeth ſo clearly, as we have ſeen above, that the Church muſt be perpetual, affirmes no leſſe evidently, that it muſt be manifeſt and viſible. For this cauſe the Prophet Eſay compareth the Church to a Mountain. *The Mountain of the Lords houſe,* ſaith he, *ſhall be eſtabliſhed in the top of Mountains, and ſhall be exalted above the hil es, and all Nations ſhall flow vnto it.* Again, the ſame prophet, ſpeaking of the Church, ſaith: *Vpon thy walls, o Ieruſalem, I have appointed Watchmen, all the day and all the night, they ſhall not hold their peace for ever.* Conforme to this firſt prophecie, our Saviour compares his Church vnto a City, ſeated on a hill, which he ſaith *cannot be hid*, and vnto a light ſhining in the world. Conforme to the ſecond prophecie. S. Paul ſheweth, that Chriſt hath eſtabliſhed Paſtors to remain continually in the Church,

Eſay. 2. 2.

Eſay. 62. 6.

Matth. 5. 14.

for

for the consummation of the Saints. Now, what is more manifest then a Mountain, a City built vpon a hill? what more visible then light shining, and Pastors continually teaching? Therefore, according to the Scriptures, the Church of Christ which must be perpetual, must be also visible, *and cannot be hid* or invisible. Ephes. 4. 11. 12.

For the Fathers, we shall bring S. Augustin, who produceth the same places, which he calls clear and evident, to prove the same truth against the Donatists. *There is nothing,* saith he, *more manifest, then a Mountain; but yet there are some Mountains vnknown, because they are placed in one part of the earth: The Mountain of the Church not so: it must be known, because it hath filled the whole face of the earth.* And elswhere, bringing our Saviours words, he saith, *The Church is not hid, because it is not vnder a bushel, but vpon a candlestick, that it may shine to all, who are in the house. A City seated on a hil cannot be hid, &c. But it is as it were hid vnto the Donatists, because they hear* such clear and manifest testimonies, *which shew her to be in the whole earth, and they choose rather with shut ey's to dash against that Mountain then to go vp to it.* And further he saith. *The Church hath this most certain mark, that she cannot be hid.* To the same purpose S Chrysostom affirmeth, *That it is easier for the Sun to be extinguished, then that the Church shall be obscured.* So that it is all one, both in it self, and with the holy Fathers, to say the Church had perished, and that it is hid or invisible. And Aug. tract. 1. in ep. St. Ioan. Idem de vnit. Eccles. c. 14. Cont. Petil. li. 2. c. 104. Chrys. hom. 4. in 6. Esay.

therefore, if the one be so abominable, the other is no lesse detestable. S. Augustin, who censured so heavily the opinion of the Donatists, who taught that the Church had perished, every where, except only among themselves, as if he had foreseen this Presbyterian shift, which pretends the Church had not perished, but was invisible, writes thus against it. *Some one may say: It may be God hath other sheep, but I know not where, of which he taketh care, but I know them not. O how absurd is he vnto humane sense, who imagines such things.* We have seen, how this opinion is against the Scriptures & Fathers, and now, in S. Augustins iudgment, it's against sense: we shall see presently, how it is against reason, and famous Protestants.

Aug. de pastor. c. 16.

All men ordinarly agree in this general notion of the Church, that it is a society of people instructed in the faith of Christ, governed by lawfull Pastors, and having Communion together in the Christian Sacraments. But, if the Church were invisible, there could be no instruction, no governement, no administration of Sacraments. And hence will appear, that an invisible Church is against all the ends, for which God had established a Church vpon earth. The first was to instruct and guide the members of the Church, vnto the port of Salvation. And for this end are necessary, instruction in the faith & administration of Sacraments, which require visibility, both in the Pastors, and in the people. For invisible Pastors cannot instruct, nor administrate Sacra-

ments: and therefore the Church, which conſists of Paſtors & people, muſt be viſible. For as D. Humphrey ſaith: *Whilſt the Miniſters teach, others learn, they adminiſtrate the Sacraments theſe receive them &c. who ſeeth not theſe things, is more blind then a Moodiwarp.* But, if the Church were inviſible, there could be no inſtruction, & conſequently no faith, no Sacraments, & ſo none could be directed in this inviſible Church, vnto the port of Salvation. This sheweth, that the Church muſt be viſible, at leaſt to the members of it. The ſecond end, for which the Church was ordain'd, was to receive the Gentils, and to afford to all perſons, who are aſtray, the means of ſalvation, by entering into the Church. This the Prophet Eſay, ſpeaking of the Church, foretold. *Thy gates ſhall be open continually day and night, they ſhall not be ſhut, that the ſtrength of the Gentils may be brought vnto thee.* But, if the Church had been inviſible, her gates had been worſe then ſhut: for they could never have been found, to be knokt at, and ſo the Gentils & heretiques, albeit never ſo deſirous, could never have entered: which is againſt the Scriptures and goodneſſe of God. This reaſon proveth, that the Church muſt be viſible even to ſtrangers. The third end was to compoſe differences, which might ariſe among Chriſtians, according to that of our Saviour, *Tell the Church.* But, had the Church been inviſible, she could neither have been told, nor found. Inviſible Iudges cannot compoſe differences:

Humph Ieſuit. part. 2 rat. 3.

Eſay 60. 11

Math. 18. 17.

Ephes. 4. 11. The fourth end was to oppose all errors & heresies. For which cause God established Pastors in the Church, to conserve the people in the true doctrine, frō the circūvention of error. But, had the Church been invisible, she could not have opposed heresies, they had prevailed without cō troul. If there had been no Church to oppose heresies, before the Protestants peep't vp, what had become of the Christian religion? Surely it had been a puddle of errors, or a Masse of Confusion. So that this invisible Church is against all the cheef ends, for which God established a Church vpon earth.

It is also against famous Protestants, who sharply censure it. Melanchton, whom Luther equaleth to the Fathers, calls it *Monstruous. It is necessary*, saith he, *to confesse the Church to be visible. Wherevnto tendeth this monstruous speech, which denyeth the visible Church? It aboliseth all testimonies of Antiquity, it causeth an endlesse confusion and induceth a Commonwealth of vnruly Ruffians or Atheists, where no one careth for another.* D. Humphrey saith, *It is a manifest Conclusion, that the Church ought to be conspicuous.* Another Protestant saith of the Puritans: They affirm, *against the Scripture*, that the Church, for some ages, was not visible. This cannot be a sound article of the Protestant religion, which such Protestants so sharply censure.

Melan. in Concil. Theol p. 393. 394.

Humph Iesf. par 2. rat. 3. Enoch. Claph. in Antid schi p. 57.

Now we shall see, how it is against Protestants principles, yea and destroyes it self. For they ordinarly assign two necessary marks of

the Church, to witt: the right preaching of the word, & administration of the Sacraments. To which the Presbyterians add their disciplin, as a third mark. I inquire then, if this Church, which some of them make invisible, for 900. some for 1000. and others for 12. hundred years, had preaching and Sacraments, during that time; or not? If it had: then it could not be invisible: for invisible people can neither be instructed, nor baptized. If it had no preaching, nor Sacraments; then it hath been a miserable Church, or rather no Church at all, which wanted these two things, which are necessary to constitute a Church. If a famous Presbyterian Minister took occasion lately, whilst he was baptizing a child, on a cold winter day, to say against the Anabaptists: *It is cold dipping to day: I love not Sommer Sacraments:* May not any one say more iustly, against the Presbyterians? *In many dayes an invisible Church cannot be found out. I love not a Church, wherein, for a thowsand years & above, there were neither sommer nor winter Sacraments.* Moreover, either this invisible Church had some government, or it had none? If it had any, it could not be invisible, as is evident: and, if that governement was Presbyterian disciplin, that Church had not been only visible, to these, who obey'd it, but also very sensible to those, who did not willingly stoop to it: or else it hath been very far different from the nature of our Scottish Presbytery. If that invisible Church had no government, then it wanted

that, which no ſociety can want, and without which, there is no order but confuſion. Yea, this inviſible Church is ſuch a rare device, that it deſtroies it ſelf. For no Church, albeit never ſo inviſible, can be imagined without internal faith at leaſt. Now faith coms by, *hearing*, according to S. Paul, *and how ſhall they heare*, ſaith the ſame Apoſtle, without a preacher? But, in an inviſible Church, there could be no preaching or inſtruction, and ſo no faith: and no faith, no Church. Not ſo much as an inviſible one. In a word, this inviſible Church, which wanted preaching, faith, Sacraments, and government, hath been a miſerable, or rather a Chimerical Church.

Rom. 10. 17.

Laſtly, this inviſible Church doth highly diſparage the Chriſtian religion. For it makes the Church of Chriſt (of whoſe glory above the Synagogue of the Iewes, ſo much is recorded in the Scriptures) not equal in glory; but more inglorious, then the Iewiſh Synagogue hath been, even ſince the coming of Chriſt. For, ever ſince that time, the Iewes have profeſſed their religion, and had viſible Synagogues, in diverſe famous nations: whereas the Preſbyterians make the Church of Chriſt to be inviſible, for many ages of that time, in which not one could be found, who had the courage, or devotion, to profeſſe the true religion. Now, what can be more againſt the Scriptures, and the honour of Chriſt, then this wicked device? what more opprobrious to all the Chriſtians of theſe times? God ſpea-

king of the Church, saith by the Prophet Aggai. *The Glory of this later house shall be greater then of the former.* But, if the Christian Church had been so many ages invisible, it had been more inglorious then the Synagogue of the Iewes which was all that time visible. Christ is called, by S Paul, the *Mediator of a better Covenant, which was established upon better promises.* But, by the Presbyterians invisible Church, he is made Mediator of a worse Covenant, and to have failed of his promises. S Hierom saith: *Nimium prophani sunt &c. They are too prophane, who affirm the Iewes had more Synagogues, then the Christians had Churches* Therefore they may be called most prophane, who affirme the Iewes had many Synagogues, and deny the Christians to have had so much as one Church, throughout the whole world. Whence this opinion gives great advantage to the Iewes and infidels, against the Christian religion. For they may iustly pretend, that the Christian Church, if it was so many ages invisible, could not be the true Church & kingdom of the Messias, which the Prophets foretould clearly should be eternal, conspicuous and glorious: and that Christ could not be the true Messias, who had failed so palpably of his promises. Yea, this opinion is very dangerous to Protestants, so that it hath made some to stumble at the Christian religion, and it hath drawn others into flat Atheism. *Sebastian Castalio* Professor of *Basil*, having cited some clear testimonies of

Aggai. 2. 9.

Heb. 8. 6.

Hieron. cont. Lucifer. cap. 6.

Scripture, for the perpetuity of the Church, and the conversion of Kings & Nations, writes very perplexedly vnto Edward the 6. King of England. *Truly*, saith he, *We must confesse, that, either these things will be, or that they have been, or God is to be accused of a lie. If any man say they have been, I inquire of him, when? I inquire how the knowledge of God and pietie which was promised to be eternal, and more aboundant, then the waters of the sea, was not altogether perfect, and could so soon decay?* By which words he shewes what stuck in his stomack. *David George*, a Protestant of Holand, proceeded further, &, vpon this ground of the visible decay of the Church, blasphem'd against Christ, saying: *If the doctrin of Christ & his Apostles had been true, the Church, which they planted, had endured.* And here vpon he became an impure Apostat, from the Christian religion. *Adam Neuserus*, the chief Pastor of Heydelberg, of a Minister, became a Turk, and was circumcised at Constantinople. These, and some other examples may be seen in the Protestants Apology. By all which may be seen, how false, dangerous & pernicious this opinion of the invisible Church is: against a most clear truth, to witt: that the Church cannot be hid. Therefore, as S. Augustin did conclude against the Donatists, in these words. *The Church hath this most certain mark, that she cannot be hid; she is then known to all Nations: the sect of Donatus is vnknown to all Nations: that then cannot be she.* So we may conclude more forcibly,

Sebast. Cast in præf. Biblior. lat.

Osiand in epitom. cent. 16. parte 2. p. 647.

Idem p. 818.

Prot. Apolog. tract. 2. cap. 1. sect. 5.

Aug. li. 2. cont. Petil. c. 104.

againſt the Preſbyterians. The Church of Chriſt hath this moſt certain mark, that she cannot be hid, or inviſible. She is then known, or viſible to all Nations. The Proteſtant Church, before Luther, was inviſible, and vnknown to all Nations: as the Preſbyterians do confeſſe; Therefore the Proteſtant Church cannot be she.

CHAP. XXIX.

That albeit the true Church might be inviſible, yet the Proteſtants had no inviſible Church, before Luther.

IT hath been already proved, that, albeit the Proteſtants had had an inviſible Church before Luther; yet it could not be the true Church, which muſt be alway's viſible. Now remaines to be shewed the ſecond thing which wasvndertaken above, to witt; that, albeit an inviſible Church were ſufficient, yet the Proteſtants had not ſo much as one of that nature, before Luther; and ſo they ſuccumb, as well *de facto*, as they have done *de iure*; and conſequently this device of an inviſible Church, for two reaſons, will ſerve them to no purpoſe: Which is shewed thus. An inviſible Proteſtant Church, is a Church, which beleeved the Proteſtant faith in their heart, albeit they made no external profeſſion of it. But de facto there was no Church before Luther, which beleeved the Proteſtant confeſſion of faith. There-

fore there was no visible Protestant Church, before Luther. The Maior is evident: because there is this difference between a visible, and an invisible Church: that the first professeth the faith, the other professeth it not: but they both agree in this, to have inwardly the faith: Without which, there cannot be any Church. Therefore an invisible Protestant Church is a Church, which beleeved inwardly the Protestant faith. The Minor is proved of the time immediatly preceeding Luthers preaching. For either Luther himself, before he began to oppose the Pope, was a member of this lurking Protestan Church, beleeving the Protestant Confession, or these, who adhered to him, were members of it, or some others, who did not ioyne with him; and besids these no others can be found or imagined. But none of these can be said. For Luther is avowedly confessed by himself and all men, to have been a Roman Catholique, a Priest, a friar of S. Augustins order, and, as himself acknowledgeth, said Masse devoutly, and honored the Pope in his heart. Therefore Luther, before he opposed the Pope, did not beleeve inwardly the Protestant faith, and was not a member of the Protestants lurking invisible Church, but was a member of the Roman visible Church. But so were Melanchton, Carolstadius, the Saxons and all the rest, who followed him, Papists, or Priests, professing the Roman religion, & knowing nothing of the Protestant, till Luther taught them. Therefore all these, who ad-

in ad lat

hered to Luthers new doctrin, were before that time, not lurking Protestants; but profes't Papists. Neither were there any other members of that suppos'd lurking Protestant Church, who did not ioyn with Luther. For, if there had been any, they shou'd and would have come out of their lurking holes, so soon as Luther began to preach, and got the protection of Secular Princes. For then there was no more feare of persecution, which was the only reason, why these men did not professe their religion. And therefore, that being taken away, if there had been any such invisible Protestants, they would have showen themselvs visible, acknowledged their brethren, run and ioyn'd hands with them, and said: Behold this is the faith, which we alway's beleeved, although we did not, or durst not professe it. But no such persons did appeare when they might safely, and ought in all duty to have appeared. Therefore there was no lurking Protestant Church before Luther: and consequently, the Protestants had no Church at all before him, neither visible nor invisible.

This may be yet further illustrated & confirmed. For there may be conceived two kinds of invisible Protestant Churches. The first is a Church, which believed in their hearts the Protestant faith; and yet made profession of the contrary religion, to witt of Popery. The second is a company of people, beleeving also internally the same faith, but making no pro-

feſſion of a contrary religion. And between theſe two extreames there is no medium. But the Proteſtants had neither of theſe two inviſible Churches before Luther. Therefore they had none at all. Not the firſt [which, although they had, could not have been the true Church of Chriſt, or a ſociety of faithfull Chriſtians, but rather was a miſerable crue of diſſembled Sycophants; for ſo they behoved to be, who beleeved one thing, & profeſſed the contrary, which they thought groſſe ſuperſtition & Idolatry] Not the firſt, I ſay. For ſuch a diſſembled Church behoved to beleeve the Proteſtants faith in their heart, and profeſſe the contrary, againſt their conſciences. But there were none before Luther, who beleeved the Proteſtant faith in their hearts, &c. becauſe Luther himſelf beleeved the Roman Catholique faith in his heart, and of this, there can be no greater evidence, then his own teſtimony againſt himſelf. For he profeſſeth, that he honoured the Pope for conſcience ſake, and thought, that he would have been ſevered from God, if he had been ſeparated from the Pope; and much more to this purpoſe. Therefore Luther was not a diſſembled Proteſtant, but rather a ſincere Papiſt, before he began to oppoſe the Pope. Neither were there any other before him, who believed the Proteſtant faith, & profeſſed the contrary: becauſe his followers were ignorant of the Proteſtant religion, till Luther taught it, and ſhew them the light. This is witneſſed by prime Proteſ-

tants, who ſay: It's ridiculous to think, that any man before Luther, did attayn vnto the true doctrin, or that he receiv'd it from others, and not others from him. That all the world was overwhelmed, with more then Cimmerian darkneſſe; that Luther was ſent to diſpell it, and to reſtore the light of true doctrin. Beſids, that chief article of Iuſtification by faith only, was altogether vnknown before Luther, ſo that M. Fox affirmeth, that, Luther, by opening that veine, which lay a long time hid, overturned the foundation of Popery. M. Wotton averres, that Luther may truly glory, that he was the firſt, who taught Chriſt eſpecially concerning that principal Euangelical doctrin of Iuſtification by faith alone. *Therefore* ſaith he, *It was a great honour to Luther, to have been a Son, Without a Father, and a Diſciple, Without a Maſter.* All which teſtimonies do evince, that there was not ſo much as a diſſembled Proteſtant Church before Luther: Neither as I conceive will any iudicious Proteſtant plead much for ſuch a Church, which although it had been, could not be the Church of Chriſt, but rather the Synaguogue of Sathan, and ſo not the true Church, which we are now ſearching after.

Cont. Sh'us. in Theol. Call. l. 2. f. 131.

Fox Acts. p. 402.

VVotſon in Exam. tit. Rom.

Neither had the Proteſtants that other kind of inviſible Church, before Luther; which beleeved the Proteſtant faith in their hearts, and made no profeſſion of the contrary. For firſt, Luther & his followers did not beleeve it, till he oppoſed the Pope as hath been

presently proved. Secondly, they professed themselves, both by words & actions, to be Roman Catholiques, and so made profession of a religion, contrary to the Protestant. Therefore, in both these conditions, this invisible Protestant Church is visibly deficient, and consequently, there was no kind of an invisible Church before Luther, neither a sincere, nor a dissembled Church, if we will iudge of it, by the persons, who made it visible. Neither were there any other lurking Protestants: for they would have shown themselves, when there was no more danger for them, as hath been said, which they did not: or if they were lurking, they are still lurking, and will ever lurk vnto the day of Iudgment. For there is no more reason, that they shall appeare at any time hereafter, then now, or in the time of Luther. Therefore this invisible Protestant Church is a meer Chimera & fiction, without all ground, and against sense & experience.

The *Independents*, who arose within these twelve years, or thereabout, and who before had been, for the most part, violent Presbyterians, may pretend vpon the same groundlesse fancy, that their Church had alway's endured, invisibly. The same might also pretend the *Quakers*, who are more lately sprung vp. But if any of these Congregations were so vnreasonable, as to make that pretext, which they may as lawfully do, as any other Protestants: who would be so vnreasonable as to beleeve them, or who could be so simple, as to be de-

eived by them, the beginning and progresse of these Congregations being so well known, & so late and fresh in all mens memories? In the Presbyterian sense, any person, although never so great a liar, might take vpon him to be a Prophet. For, albeit he foretold things never so false, which never came to passe, yea that fell out quite contrary, he might say with the Presbyterians, they were all fulfilled, but invisibly. Now what is more foolish then this device? What would be more ridiculous in the iudgment of Iewes and Pagans, and more iniurious to the truth of the Christian religion? For, if they would demand how are the propheſies, concerning the perpetuity of Christs Church, fulfil'd? How are his clear promises to his Church kep't? And if it were answered, as the Presbyterians do, that they were all fulfilled and kept, but invisibly. What could more confirm these men in their infidelity, then this answer? What could make the Christian religion appeare to them, to be more false and ridiculous? S. Augustin did far otherwise vnderstand the propheſies of the Scripture, concerning the Church. For, writing against the Donatists, on this same subiect of the Church, he saith. *Let vs heare some few things out of the Psalms, so long ago sung and foretold, and let vs now with ioy see them fulfil'd.* Again: *Heare this out of the Diuine booke, how it was foretold, and see now in the world how it is atcomplish'd.* Therefore, as there is no other way to make a propheſy true, but by fulfilling it: so there is

Aug. Vast. Eccl.

no other way to know it to be fulfilled, but by visible and sensible performance of it.

By what is said, may be easily seen, that the complaint of Elias, which is alway's in the Puritans mouth, makes nothing for their invisible Church, before Luther. For first Elias was only speaking of Israel, as a famous Protestant confesseth, in these words. *Our vnskilfull Reformers say, that the Church was invisible in the time of Elias, but the holy Spirit testifyeth, that he spake this of Israel, and not of Iuda: for he knew that good Iosaphat was reigning in Iuda, and that the Church was not only visible there, but also flourishing in great piety.* Wherefore it is an evil parity, to say: the Iewish Synagogue was invisible a short time, in one province, albeit it was visible at the same time in another. Therefore the Christian Church may be, or was invisible throughout the whole world; for a thowsand years & above. 2. These, who were lurking in the time of Elias, bowed not their knees to *Baal*; which if they had done, they had not belong'd to the invisible Church of God. But all the suppos'd invisible. Protestants, as Luther and his followers, bowed their knees to the Masse, (which they esteem Idolatry) as hath been shewed. Therefore they could not be the invisible Church of God. 3. Although these good Israelits were invisible to Elias, at such a distance, when he fled; yet he knew many of them to be visible; both to others, and among themselves. For *Abdias* told him a little before, that he had hid 100.

Enoch. Cleopham. in Antidot. Schism. p. 17.

3. Kings 18. 13.

Prophets

Prophets of the Lord in two Caves, where he fed them. But all Proteſtants before Luther were inviſible: both to others, and themſelves. For not ſo much as one perſon knew himſelf to be a Proteſtant, before Luther taught that religion, as hath been proved. 4. Although the whole Iewish Synagogue had been inviſible, which is moſt falſe; yet it followes not, the whole Chriſtian Church may be, or was ſo too: For this, as S. Paul teſtifyeth: is founded vpon better promiſes. 5. Salvation was not altogether tyed, before Chriſt, to the Iewish Synagogue, for there were ſome faithfull Gentils, as *Melchiſedeck*, *Iob*, &c. But the Preſbyterians, by making the whole Chriſtian Church to be inviſible for many ages; take away all the ordinary means of ſalvation, which only can be had in the viſible Church. Laſtly. Albeit all the faithfull, both Iewes and Gentils, had been inviſible, in the time of Elias; yet this would make nothing for Proteſtants: vnleſſe they had been alſo inviſible, before Luther. But *de facto*, there were no lurking Proteſtants before him, as hath been clearly proved. Therefore, although the Church could be inviſible, yet the Proteſtants had no inviſible Church, before Luther. And beſides the reaſons brought above againſt this inviſible Church, it may ſeem truly ſtrange, that, for ſo many ages, not ſo much as one perſon of it, was heard of, or known; never ſo much as one falſe brother could be found among them, to reveale them. And, which is *Heb.* 8. 6.

moſt ſtrange, when this inviſible Church became viſible, not ſo much as one perſon did appeare, who had been a lurking member of it. Such groundleſſe conceipts require ſtrong imaginations to fancy them, but much more credulous hearts to beleeve them. Wherefore Elias complaint, for many reaſons, makes nothing for Proteſtants; but is cleary againſt them.

So is alſo their other refuge to the Church of the predeſtinate, which they ſay was inviſible, before Luther. For 1. there is no ſuch Church, becauſe Chriſts Church is a Congregation of all true beleevers; as well reprobate, as predeſtinate; *There is in his floore both wheat and chaffe*: and *in his field both corne & tares*. 2. The Predeſtinate are as viſible, as the reprobate; S. Peter was as viſible, as Iudas. 3. Although it were granted, there had been ſome inviſible Predeſtinate, before Luther; yet none of them could be Proteſtants, becauſe none believed the Proteſtant faith, till Luther taught it; as hath been proved. 4. Either theſe ſuppoſed Proteſtants before Luther, profeſſed their faith, or not? If they profeſſed it, then they were not inviſible. If they profeſs'd it not, then they were not predeſtinate. For *with our heart*, ſaith S. Paul, *we beleeve vnto iuſtice, and with our mouth Confeſſion is made to ſalvation*. 5. It is at leaſt requiſite, that the predeſtinate ſhould not deny their faith, if they will not confeſſe it; or elſe they cannot be predeſtinate. But all the ſuppoſed inviſible Proteſtants, before Luther,

Matth. ch. 3. & ch. 13.

Rom. 10. 10.

denyed their faith, by professing Popery, as hath been shewed. Therefore they could not be predestinate. Lastly, heresies and persecution make the predestinate more conspicuous. *Heresies*, saith S. Paul, *must be, that these, who are approved, be made manifest among you.* Who are more approved before God then the predestinate? Who are made more manifest before men, then they, especially when heresy & persecution do arise? For then, by their close adhereing to the true faith, and their profession of it [whereas others, either through error or feare fall from it) they are rendred more conspicuous, as the Scripture shewes; and therefore they are not made hid & invisible, as the Puritans do alleadge. Hence it is, that the Church is so far from being invisible in the predestinate, more then in others; that, vpon the contrary, when that might happen in others, either by error, infirmity, or feare of persecution, then the true Church shall be most manifest in the predestinate, and is principally conserved in them. For then, as S. Augustin speaks *In suis firmissimis eminet: she shines in her most stedfast members.* Predestination indeed is invisible, and so is reprobation: but the predestinate are as visible, as the reprobate; yea, they are the most eminent members of the visible Church, out of which they cannot be found, as Melanchton confesseth. *Let vs not dreame*, saith he, *that the elect can be found any where, but in the visible Society of the Church.* But the Protestants had no visible Church before Lu-

1. *Cor.* 11.19.

Aug. epist. 48. *ad Vincent.*

Mel. in locis com. cap. de Eccles.

ther: therefore they had no predeſtinate; and ſo many wayes this Babel is overturned. The Apoſtles, and all the ancient Chriſtians, who were predeſtinate, were members of the viſible Church, and profeſſed their faith in the time of the Heathen perſecutions, which were more cruel & vniverſal, then any, that has hapned ſince. They had not Giges ring, to make themſelves inviſible; nor the black arte of diſſembling in religion, as the inviſible Proteſtants (if there were any) behoved to have: which are qualities very vnbeſeeming the predeſtinate.

By all which, it remaines ſufficiently proved, that the Proteſtant Church cannot be the true Church. For to reſume briefly the argument. The true Church muſt have ſtill continued ſince the aſcenſion of Chriſt to this time. But the Proteſtant Church hath only continued ſince the revolt of Luther. Therefore the Proteſtant Church is not the true Church. There is nothing more certain then the Maior. The Minor hath been proved; becauſe, if there had been any Proteſtant Church, before Luther; it had been either viſible or inviſible. But there was neither. Not the firſt: becauſe there was no Church nor perſon, before Luther, that profeſſed entirely any Proteſtant Confeſſion, for any little time, much leſſe for the whole time, between, the Apoſtles & Luther. Not the ſecond: becauſe, if there had been any inviſible Proteſtant Church before Luther, it had be-

come viſible, when Luther appeared, and the feare of perſecution was taken away. But no ſuch inviſible Church did then appeare. And moreover, it hath been shewed, that, although the Proteſtants had had an inviſible Church before Luther; yet it could not be the true Church, which ought to be alwayes viſible; and that an inviſible Church is againſt Scriptures, Fathers, reaſon, Proteſtants own principles, diſparageth the Chriſtian religion, gives great advantage to Iewes and infidels, and leads men into Apoſtaſy and Atheiſm. And ſo both the holes of *Viſibility* and *Inviſibility*, by which theſe foxes were accuſtomed to eſcape, are now lay'd, or ſtop't. The diverſe eſſaies, which many Proteſtants make to find their Church, ſhew the difficulty of the queſtion: ſo that they ſee, what they ought not to ſay, but cannot ſee what to ſay, that hath any probability of truth. They have travailed much to find out their Church, before Luther; they have been above theſe 1000. years in ſeeking it, and we have followed the moſt famous Guides among them. But both they & we have laboured in vaine, to find that, which cannot be found. Yet we make much profit of our labour, if we have diſcovered, that the Proteſtant Church before Luther, cannot be found, not becauſe it was hid, but becauſe it was not, as hath been proved: and therefore leave off any further ſearch of it; following S. Auguſtins advice, who writes thus to the Donariſts, about the like purpoſe. *Some thing*, ſaith he,

Aug cap. 16. de unitate Eccles. *may be, and yet not found out: but that, which hath no being, cannot be found. Let them therefore leave off to seek that, which they could not find, not becauſe it was hid, but becauſe it was not.*

To this purpoſe ſpake the Catholique; who, vpon my deſire, delivered me thereafter theſe things, more fully in writing: which, after ſerious conſideration of them, gave me ſuch ſatisfaction, that I deſired him to proceed to the proof of his own Church; which he did in the manner following.

CHAP. XXX.

That the Church in Communion with the ſea of Rome, and she alone, is the true Church.

HAVING already proved, to your ſatisfaction, (ſaid my Catholique friend to me) your Church not to be the true Church, and that, by the vndenyable principle of the perpetuity of the Church; I will now endeavour, with the aſſiſtance of Gods grace, to prove no leſſe clearly, by the ſame principle, laying aſide other proofs, the Church in Communion with the ſea of Rome, and her alone, to be the true Church. Which I briefly do, after this manner.

That is the only true Church, which has had

a continued ſucceſſion from Chriſt & his Apoſtles, to this time.

But the Church in Communion with the ea of Rome, and she alone has had a continued ſucceſſion from Chriſt & his Apoſtles to this time.

Therefore the Church in Communion with the ſea of Rome, and no other, is the true Church

The Maior is clear. For to have a continued ſucceſſion, & to be perpetuall, is the ſame thing. Now, as we have ſeen above, that the true Church muſt be perpetual, or muſt have continually endured from Chriſt & his Apoſtles to this time; ſo it is no leſſe evident, that that is only the true Church, which has been perpetual, or has ſtill endured. This the holy Fathers do teſtify: this the light of reaſon doth evince. S. Hierom ſaith: *I will bring a short and clear declaration of my mind, that we ought to remain in that Church, which, being founded by the Apoſtles, endures even unto this day.* And the reaſon is, becauſe we ought to remain in the true Church: and that, according to S. Hierom, is the true Church, which hath ſtill endured from the Apoſtles. To the like purpoſe Tertullian ſaith: *That is true, which is first: that is first, which was from the beginning: that is from the beginning, which was from the Apoſtles.* And therefore that is the true Church, which has continued from the Apoſtles.

Hieron. Dial. cont. Lucifer.

Tertull. lib. 4. contr. Marc. c. 5.

This ſame truth is alſo cleared by the light of reaſon. For the true Church was firſt founded by Chriſt & his Apoſtles, before any here-

ſies or falſe Churches, which carie the name of Chriſtian, were, or could be raiſed by heretiques. Becauſe truth is alway's before falshood, the body is before the shaddow, and the good ſeed is ſow'n in the field, before the *tares*. Therefore, that is the true Church, which was firſt and from the beginning: and conſequently that is the only true Church, which hath been perpetual; for that only could be firſt & from the beginning. Moreover, this truth is confirmed. For it is certain, that *de facto* no hereſies or falſe Churches have continued from the primitive times: becauſe theſe, which aroſe of old, have long ago evanished; and theſe, which remain to this day, have but for a short time endured. Therefore, if it be moſt certain, that the true Church muſt be perpetual: then it is alſo certain, that that only is the true Church, which has been perpetual; ſince one only Chriſtian Church hath been perpetual. Yea, albeit any hereſy had continued even from the ancient & primitive times (as never any of them, by Gods ſpecial providence, can ſee ſo many dayes) yet it could not be perpetual; becauſe it could not be firſt, and from the beginning, which only the true Church can be (as we have ſeen) but it behoved to be raiſed thereafter by heretiques, and therefore could not be ſo ancient as the true Church: and conſequently had not perpetually endured. By all which, the Maior of our argument is ſufficiently cleared.

The Minor, to witt, that the Church now in Communion with the ſea of Rome, and she alone has ſtill endured, or has had a continued ſucceſſion from Chriſt and his Apoſtles to this time, is proved by all the evidences, whereby ſuch a propoſition can be proved, & whereby the holy Fathers proved it in their times. For all hiſtories, all Monuments & records, publique fame, the Conſent of people & Nations, and, as S. Auguſtin ſpeaks, the Confeſſion of mankind bear witneſſ, that this Church, and she alone, has had a continued ſucceſſion. For this was the Church, which in the primitive times ſuffered and overcame all the cruel perſecutions of the Iewes & Pagans; this is the Church, which hath converted Kings & Nation from infidelity to Chriſtianity: which hath had her gates continually open, day & night, in all generations, to receive the ſtrength of the Gentils: and, in a word, which has made the world Chriſtian. This is the Church, which alone in all ages has oppoſed all the hereſies, which did ariſe in their diverſe ages, from the beginning of Chriſtianity; and albeit they all have shut out their hornes againſt this Church, and both by ſlight & might have endeavoured to deſtroy her; yet she alone hath fought againſt them all, and glorioufly triumphed over them all. This is the Church, which has held all the General Councels; which hath condemned all errors and hereſies; which has had Paſtors and people profeſſing the faith in all ages, without interruption, and in

which all the Saints, Martyrs and Doctors have lived. These things might be shown, by a particular Catalogue of this Churches chief Pastors, Councils, Nations converted, and publique Professors in every age; if it were not too longsome: and besids it is so clear, that it is not here necessary, especially seing the Lutheran Centurists, who have raked together all they can, both for themselves, and against the Roman Church, yet can shew the succession and continuance of no other, but only of this Church. And the reason of this is clear: because this Church, and she alone, hath so clearly this succession, that no other Churches, which carie the name of Christian, can so much as pretend to have it, in the least degree of probability. For it is evidently certain, that all other Churches, which are separated from this Church, were once of her faith & Communion, and went vndeniably out of her, and therefore, they cannot be so ancient as she; and consequently they have not alwayes had a continued succession from the Apostles; and, if they pretended it, they would be most ridiculous, making an evident lie against sense. Therefore the Protestants wisely pretend no such thing. Yea their whole Reformation is grounded vpon a contrary pretext: that the whole Church had fallen into desolation, grosse Errors, Heresy and Idolatry, which is indeed to pretend, that the succession of the Church had failed, and that they were now sent, to set her vp again. By all which, it is seen

that the Church in Communion with the sea of Rome, and she alone, has had a continued succession from Christ & his Apostles: and that so clearly, that no other Church can pretend to have it.

This same truth was testifyed by the holy Fathers, in their time. S. Hierom [illegible], said above, that he would bring a clear declaration of his mind, that that is the true Church, that hath still endured, to witt, the Church in Communion with the sea of Rome; which he esteem's so much to be the true Church, that he affirmes those, who have no Communion with her, to belong not to Christ, but to Anti-Christ. For thus he writes to S. Damasus Bishop of Rome: *With the successor of the Fisher, and with the disciple of the Crosse I speak. I, following none chief but Christ, hold the fellowship of Communion with thy Holynesse, that is with Peters chaire. Upon that rock I know the Church to be built. Whosoever shall eate the lambe without that house, is a prophane person &c. He that gathereth not with thee, scattereth: that is,* saith he, *who is not Christs, is Anti-Christs.* This old doctrin is far different from the Presbyterians new opinions. S. Cyprian saith.: *Who leaves the Chaire of Peter, upon whom the Church was built, does he think to be in the Church?* But let vs heat S. Augustin, the most glorious Doctor of the Church, shewing this same truth. For, after he had spoken much of the sincere wisdom, great holynesse and fruits of piety, of the Church, and of the great au-

Hier. epist. ad Damas.

Cyp. tract de simplicitate Prælator.

thority which God hath conferr'd on her: he subioyns these remarkable words to his friend *Honoratus. Seing therefore we see so great help and assistance from God, shall we make any doubt or question at all, of retiring into the bosome of that Church, which, to the Confession of mankind, from the sea Apostolique by the succession of Bishops, hath obtain'd the Soveraignity, & principal authority, Heretiques in vain barking round about it: being condemned partly by the gravity of Councels, partly also by the Maiesty & splendour of Miracles? unto which, not to grant the chief place, is either indeed an extream impiety, or a very rash and dangerous arrogancy.* Thus he. Here we see, what Church in the time of the holy Fathers had this continued succession: and the same is no lesse evident to this day. In the Scriptures we read the propheſies and Christs promises of his Church; and in this Church alone, we see no lesse clearly the performances. What the Scripture had foretold, here with ioy, as S. Augustin speaks, we may see fulfilled. The Church before was only read in books, and now it is seen in Nations.

Aug. de vtilitate credē c. 17.

Aug. de vnitate Eccl. c. 8. & in Ps. 149.

By all which authorities & evidences, both the Maior and the Minor of the argument proposed are sufficiently proved to be manifest truths, to witt: That that is only the true Church, which has had a continued succession from the Apostles to this time. And that the Church in Communion with the sea of Rome, and she alone, has had a continued suc-

ceſſion. From which the Concluſion followes clearly. Therefore the Church in Communion with the ſea of Rome is the only true Church of Chriſt. You ſee this reaſon is neither new, nor obſcure: For it was vſed by the holy Fathers, as a moſt clear, short and convincing way, whereby the true Church may be known. If it was ſo eaſy & ſtrong then, it is no leſſe, but rather more evident & forcible now. If the ſucceſſion of the Church for 3. or 4. hundred years, and of 30. or 40. Roman Bishops was eſteem'd ſo ſtrong by the Fathers, to prove the true Church: how much more forcible is the ſucceſſiō of the Church, for above 1600. yeares, & above 2. hundred Bishops of the ſea Apoſtolique, to prove the ſame truth? Nothing could be ſaidby the Anciēt Fathers, in confirmatiō of this truth, which may not as iuſtly be ſaid now: andnothing can be pretended now by the preſent Enemies of the Roman Church, againſt it, which might not have been as iuſtly pretēded by her ancient enemies, the old heretiques. Neither is there any way to shun the force of this Demonſtration, but either by affirming, that the true Church had perished (which is deteſtable blaſphemy) or by ſaying she became inviſible, which we have shown above to be a groſſe falshood, and deſperate folly.

This whole matter may be further illuſtrated and confirmed. There is nothing more clear in the Scripture, then that the Church of Chriſt muſt ſtill endure, or have a continued ſucceſſion of people, profeſſing the ſame faith,

which was taught by the Apostles. Now, it is no lesse clear, & it is granted by all Christians, that the Church in Communion with Rome had once this succession, and professed the true faith, at least for some years, after the Apostles. Therefore, either she holds still the same true faith, and so has a continued succession from the Apostles; or else, if she hath fail'd, some other Church hath succeeded, and kept the true faith in all generations thereafter. But no other Church can be assigned, which hath still succeeded. Therefore, either the Church in Communion with the sea of Rome, which was once vndenyably the true Church, is still the true Church, and hath ever professed the same true faith, or else the true Church of Christ, which ought to be perpetual and visible, hath perished out of the earth, for many ages: which no Christian can affirm. Moreover, as the true Church is clearly & easily known, by her continued succession; so all false Churches are evidently discoverd, by their new rising. The most ancient Father, S. Irenæus, having reckon'd out the succession of the Roman Bishops, by which he shewes the succession of the true Church, from the Apostles, saith: *Hæc est plenissima ostensio, &c. This is a most full demonstration, that the same lively faith, taugth by the Apostles, is still, even vnto this day, conserved in the Church, and truly delivered.* And by this, saith he, *Confundimus omnes*, &c. We confound all Novelists, who cannot shew such a succession. S. Hierom saith, that any

S. Irenæus. li. 3. c. 3.

new Church, which hath not ſtill endured from the Apoſtles, *is not the Church of Chriſt, but the Synagogue of Anti-Chriſt. For, by this ſame very thing, that they are afterwards eſtabliſhed, they ſhew themſelves to be thoſe, whom the Apoſtle foretold were to ariſe.* Tertullian affirmeth, that *Heretiques are diſcovered by their age alone.* Again: *To cut ſhort all diſputes with Heretiques, we uſe to preſcribe them by their poſteriority or after riſing.* *Hier. dial. cont. Luciſer. vt ſup.* *Tertull. de præſcrip. c. 34.* *Idem li. adverſ. Hermonem c. 1.*

But it is worth the obſervation, and much illuſtrates this matter, to conſider, what two contrary things the Scripture foretells of the true Church, and of hereſies. Of the Church, it ſhewes, that it hath no later beginning then Chriſt, who founded it; and can end no ſooner, then the conſummation of the world. Both theſe truths are contain'd in that one ſentence of Chriſt, to ſpeak of no more. *Vpon this rock will I build my Church, and the gates of hell ſhall not prevail againſt it.* Of ſects & hereſies it ſhewes iuſt the contrary. 1. They are not ſo ancient as Chriſt, but ariſe afterwards, as S. Paul foretold the Epheſians, ſaying: *I know, that after my departure, there will ravening Wolves enter in among you &c. and of your ſelves ſhall ariſe men, ſpeaking perverſe things.* S. Iohn ſaith: *They went out from vs.* 2. As they riſe lately, ſo they quickly decay, S. Paul ſaith: *They ſhall proſper no further.* The firſt two are verifyed clearly in the Catholique Church, which, being founded by Chriſt, hath continued to this day without interruption, and ſo ſhall continue vnto the end of the world. For *Math. 16. 19.* *Act. 20. 29. 30.* *1. Iohn. 2. 19.* *2. Tim. 3. 9.*

this, being the work of God, cannot be dissolved, as Gamaliel wisely or rather divinly foretold The other two are no lesse verifyed of all false Churches. For they began of late in several ages, after the Apostles: and, albeit they seem'd sometimes firmly established, yet, being the works & devices of men, they were ever at length dissolved. The first point, to witt late rising, is verifyd of the Protestant Churches, which were not known before Luther; & their dissensions, changes, divisions and subdivisions, which every day encrease, and for which there is no remedie, shew, that they cannot endure for ever. Is it not then truly admirable, that the heresies, which have risen against the Church, being so many in number (for two hundred Heresiarchs, are reckoned to have been before Luther & some of them vpheld by great earthly power, & maintain'd by diverse svbtile and crasty wits, covered with the mask of truth, and promoved with furious zeal) yet never one of them hath endured? And vpon the other part, the Catholique Church, being all alone, so ancient, so much hated, so much calumniated and persecuted by them all, hath stood out against them all, and endures vnto this day? Is it not very considerable, that all heretiques, having intended by slight and might the destruction of the Catholique Church, which some of them have most cruelly persecuted, and the building of their own new respective Churches; yet they could never get either of these two designs accomplished.

For the Catholique Church, being founded by Christ vpon a rock, cannot be shaken. Whereas these new Churches, albeit sometimes they seem to be brought neer vnto some setling & perfection; yet before they can get on the *Capestone* (for which the Presbyterians did often in vain cry) fall ever into ruin and confusion. Who will consider these things, & may not see the finger of God in protection of his Church, & the clear performāce of all his promises vnto her? And vpon the other part, who may not see an evident curse fall vpon all heresies, which like Babels, can never be perfited, & being built vpon the sand, cannot long stand, or being like adulterous plants, cannot take deep rootes?

But, that you may discern the better, how the true Church is so easily known, by her continued succession; & all false Churches are so clearly discovered by their new rising; I pray yow conceive in your mind these following representations, which are grounded in the Scriptures & holy Fathers. 1. Represent vnto your self the true Church as a great River, passing from one end of the earth to the other, running continually from the time of Christ & his Apostles, through all generations. And such is the Church in Communion with the sea of Rome, having succession of Pastors & people in all ages, like a river ever running, in which all the Saints, as living waters, have flowed vnto paradise. But heretical Churches are like little *brooks*, , or *rainfloods*, not alway's running, but rising at several times, after stormes &

tempests, not compassing the earth, but overflowing some petty corners of it, making for a short space a great noise, thereafter, running more calmly, and in end clean dried vp. S. Augustin makes this comparison, for on these words of the psalme. *They shall come to nothing as water running down*, he saith: *Let not, my brethren, some floods which are called Torrents affright you: the water runs down for a time, it makes a great noise, it shall soon cease, they cannot endure long Many heresies are now dead they have run in their streams, as much as they could, they have run out, their waters are dried vp, scarcely the memorie of them is to be found &c.* Thus he. You know that the Covenant did not always run, and after it began how furiously it ran, what great noise it made, how it carried down almost all with it. Now you see it runs more calmly: it is almost run out and the great noise of it, is past.

Aug. in psal. 57.

Again, the true Church is like the Sun, ever shining in all generations, according to that of the Psalmist, *He hath put his tabernacle in the Sun*: which S. Augustin expounds thus: *He hath placed his Church in manifestation.* And such has been the Church in Communion with the sea of Rome, always visible and ever shining, since the time of Christ. But all heresies are like Comets, which arise at certain times, & being made vp of terrestrial vapours, make a great blaze so long as their grosse matter lasts; but so soō as that failes, they quicklyevanish. So indeed are heresies made vp for the most part of tēporary interests, which make thē, for a short time,

Psal 18. 6.

give a great glister; but so soon as the grosse matter of these interests failes, as it cannot laste long, then they begin to shine dimnly: then they languish, & in end evanish. How great a light was the Covenant esteem'd? What a great lustre did it make in great Britain, so long as the interests concurred? But these soon failing, new lights have risen, which have discovered the former to be meerly humane, have made it to languish, and in a word have shown it to be a Comet.

Moreover, the Church of Christ is frequently compared by the holy Fathers, to a *ship* strongly built, and wisely governed by Christ; which ever since his time hath sailed through the seas of this world; and notwithstanding the many tempests, which the Divel and wicked men have raisd against her; yet she riding out them all, hath carried in her all these, who have been saved, vnto the port of Salvation. She has been many wayes tossed, but could never be overwhelmed. For, as S. Ambrose saith excellently: *She cannot suffer ship shipwrak, because Christ is exalted on the mast, that is on the Crosse, the Father sits pilot in the sterne, and the holy Ghost preserves the fore-Castle.* Such is the Church in Communion with the sea of Rome, as we have seen. But heretical Churches are like little boats, neither made, nor governed by Christ, but by new Sect-Masters, who foolishly abandoned the ship of the Church. Who promise a safe and more easy passage to heaven, whereby many are rashly drawn, to entrust

Ambros lib. de Salomone c. 4.

their ſoules to them. But within a short ſpace, the ſtormes ariſing, theſe new vnskifull Pilots, being of contrary iudgments, fall into horrible diſſenſions, and their paſſingers into bloody factions, to the deſtruction of one another. So that in end, theſe boats, which came but lately vpon the ſea of this world, which intended fondly to ſink the Church, are das't againſt rocks & ſplit in pieces: and all theſe miſerable ſoules, which remain'd in them, are overwhelm'd with waters. For *whoſoever*, ſaith S. Hierom, *is not in the ark of Noah ſhall perish by the raging deluge*. And thus all falſe Churches, after a little time, have perished.

Hieron. epiſt. ad Damaſum.

Laſtly the Church is compared by Chriſt vnto a houſe built by himſelf, as by a wiſe Maſter-builder, vpon a rock, which muſt ſtand for ever. And ſuch is the Church in Communion with the ſea of Rome, which hath ſtood vnto this day. But hereſies are new houſes, built, by fooliſh ſect-maſters; not founded vpon a rock, but vpon the ſand; which are ſoon ſhaken & overthrown.

Wherefore to conclude, I hope now through Gods goodneſſe, that you, having ſeen ſuch evidence for the truth of the Roman Catholique Church, will make your ſelf a domeſtique of this heavenly houſe, which can never be ſhaken: that you will enter into this ſhip, which can ſuffer no ſhipwrack: that you will walk in this light, that can never be eclipſed; and that you will runn this channel wherein all the Saints have paſ't vnto paradiſe. To this purpoſe ſpake the Catholique.

After I had considered diligently all these things, which were given me thereafter in writing, and had seen, that this reason was so well grounded in the Scriptures, and was vsed by the holy Fathers, as a most clear and convincing way to prove the true Church; I was much satisfyed therewith. But yet I desired the Catholique, if he would fully satisfie me, to shew, that the Roman Catholique Church had never changed her doctrin, and had still kept that same which she had received from the Apostles. For I doubt not, said I, but you know, that the Ministers accuse her to have fallen from the Apostolique doctrin, in many points, and to have brought in many corruptions. Wherevnto he answered, that, by proving the Church in Communion with the sea of Rome, and her alone to have had a continued succession, he had proved clearly, her to be the true Church: and so consequently to haue stil retained the same doctrin, which was taught by Christ and the Apostles: for change of doctrin changeth the Church, and so the doctrin being changed the Church had not continued. But, said he, for your more full satisfaction, to take away all doubts, and to dispell the mists of these calumnies, I will prove the same truth by another special way.

CHAP. XXXI.

That the Church in communion with the ſea of Rome, holds now, and has ſtill held the ſame doctrin, which was taught firſt by Chriſt & his Apoſtles.

ALBEIT this truth hath been ſufficiently proved, by the continued ſucceſſion of the Church; yet now, it ſhall be demonſtrated by the ſpecial manner, whereby this Church has received and ſtill conveighed all her doctrin: and, for more clearneſſe, I frame my reaſon thus.

That Church, which in all ages believed nothing, as the doctrin of Chriſt & his Apoſtles, but what she received from her immediat Anceſtors, as their doctrin; holds, and hath ſtill held the true doctrin of Chriſt & his Apoſtles.

But the Church in Communion with the ſea of Rome, & she alone, hath in all ages received all her doctrin after that manner.

Therefore she alone holds, and hath ſtill held the true doctrin, which was firſt taught by Chriſt & his Apoſtles: and conſequently she has never changed the doctrin, which she firſt received.

The Maior is proved after this manner. That Church, which in all ages believes the ſame doctrin, which Chriſt and his Apoſtles

taught in the firſt age, hath ever held the true doctrin of Chriſt & his Apoſtles. But that Church which believes nothing, as Chriſts doctrin, but what she received as ſuch, from her immediat Anceſtors, believes, in all ages, the ſame doctrin, which Chriſt & his Apoſtles taught in th firſt age. Therefore that Church, which receives ſo her doctrin, has ever held the ſame doctrin, which was taught at firſt by Chriſt & his Apoſtles. The reaſon of this vniformity of doctrin in all ages, is, becauſe that principle of receiving no doctrin, as the doctrin of Chriſt & his Apoſtles, but what was delivered immediatly by the Chriſtians of the preceeding age, makes the doctrin of every following age, the ſame, with the doctrin of the preceeding age; and ſo makes the doctrin of all after ages, the ſame with the doctrin of the firſt age. For, ſuppoſe that the Church, now in this age relies vpon that principle, to believe nothing as Chriſts doctrin, but what her predeceſſors of the 15. age taught her, to be his doctrin: it is evident, that the doctrin of theſe two ages will be the ſame. And the Church of the 15. age, relying vpon the ſame principle, muſt hold the ſame doctrin, which the Church of the 14. age held; and ſo vpward, the doctrin of the third age will be the ſame, with that of the ſecond, and the doctrin of the ſecond, will be the ſame, with that of the firſt; and ſo, if this principle has been carefully obſerved in all ages, the doctrin of all ages will be the ſame, with the doctrin of the firſt age, which is the doctrin of

Christ and of his Apoſtles. The Maior then is evident.

The Minor is proved thus. The Church now in Communion with the Roman ſea, holds in this age, that principle. For she profeſſeth to believe nothing contrary to the doctrin of her immediat Anceſtors, and preſumes to add nothing as Chriſts doctrin, vnto the doctrin of her Anceſtors. Therefore she profeſſeth to believe nothing, as Chriſts doctrin, but what she received as ſuch, from her immediat Anceſtors. If the Church of the preſent age profeſſeth ſo, as it is evident she doth; then the Church of the fifteenth age behoved to make the like profeſſion, or elſe the Church of this age could not make it. For ſo many perſons, as are now in Communion with the Roman Church, cannot concurre, to make ſo notorious & ſenſible a lye, as to ſay they profeſſe nothing, but what was profes't and taught by their immediat Anceſtors; if theſe, of the 15. age, had not made truly ſuch a profeſſion of the ſame doctrines. And, for the ſame reaſon, theſe of the 15. age could not make that profeſſion, and teach it vnto this age, vnleſſe the 14. age had done the ſame, and ſo you may aſcend vpward even vnto the firſt age. Therefore the Church profeſſing, to obſerve this principle, now in this age, hath profes't it alwayes. If she has profes't it alwayes, she has alſo obſerv'd it alwayes, for the ſame reaſon: becauſe ſo many Nations, as are in Commmunion of the Roman Church, cannot make ſo notorious a

lye, as to say they believe nothing, but what they received from their immediat Ancestors, if they believed any thing else, as Christs doctrin, which they had not received. Therefore, seing they affirm, in all ages, even vnto the first, that they received all their doctrin, from their Ancestors, it must be true that they did receive it all, and it must be also true, that, with the other doctrine, they received and observed this principle: *To believe nothing, but what has been delivered by their immediat Ancestors:* For this is, as it were, the rule & ground of all particular doctrines So that, by proving, that the present Church in Communion with the sea of Rome, professeth to observe this principle; it's proved she profes't it alwayes, and by proving, that she profest it alwayes it is shown, she has observ'd it alwayes: and this principle been alwayes profes't and observed, it has been ever delivered, with the rest of the doctrin, as the main ground, whereon the Church hath relyed; by which men may come vnto the sure knowledge & possession of the true doctrin, which was taught by Christ & his Apostles. So that, if the whole Church hath not made a notorious, sensible lye, in one age, to damn themselves and their whole posterity, she hath ever received all her doctrin from her immediat Ancestors, and so it will be true, that the doctrin of all ages is the same with the doctrin of the first age, which is the true doctrin of Christ & his Apostles. Now it rests to be shown, that this Church alone observes the

former principle: which is easily done. For, if there had been any other society of Christians, which had constantly kept that principle, it had also kep't the same doctrin, which the Roman Church keeps, as is evident, by what hath been said. Secondly, No other Churches, and especially the Protestant, can so much as pretend to keep this principle. For they are so far from professing, to receive all their doctrines, from their immediat Ancestors; that, at their first rising, they accuse their Ancestors, and the Church, in their time, of Errors; whereof they professe themselves to be Reformers, and that not by doctrin, which they had received immediatly from others; but what they had received, or pick't out from the Scriptures, by their private collections; which has been the ordinary custom of all heretiques. And this is evident in Protestants, who do acknowledge, that they have their doctrin, not by the testimony of the age immediatly preceeding Luther; but from him, who opposed the whole Church, in his time, and for many ages before him; which he pretended to reform, by the Scriptures.

The whole strength of this proof is grounded upon this manifest truth, that a full report, from whole worlds of fathers, to whole worlds of Sons, of such things, as they heard and saw, is altogether infallible; since sensible evidence, in a world of eye witnesses, vnanimously concurring, is altogether infallible. And such is the testmony of the whole Church

in every age, for her doctrin: that it is the very ſame which was delivered by Chriſt and his, Apoſtles; and therefore it was truly delivered by them. For neither can the Church be miſtaken, in this teſtimonie: ſince whole Nations cannot be deceived, in what is told them, not once, or twice, but what is dayly beaten into their ears, what they are bred with, and what they ſee dayly with their eyes, or elſe we may ſay the whole world erres, in iudging white from black. Neither can all the Chriſtians in the world, diſperſed through ſo many Nations, malitiouſly conſpire to make ſo notorious a lie, as to ſay they heard this taught, and ſaw it practiſed, if they had not ſeen and heard it: For that were to teſtify a lie, in a matter, ſubiect to ſenſe, againſt their greateſt intereſt, to witt the Salvation of themſelvs & of their poſterity. If it be impoſſible that all the perſons of a great Citie, and much more of a whole Nation should think & affirm, that they ſaw and heard ſuch things, which truly they neither ſaw nor heard. How much more is it impoſſible, that all Chriſtians, Cities & Nations should think and affirm, they were inſtructed in ſuch doctrines, & ſaw ſuch practices: if it were not really true, that they had received theſe doctrines, & ſeen theſe practices?

Hence it remaines evident, that this continued teſtimony of ſo many Chriſtian, in every generation, is a moſt ſure & infallible way, to attayn vnto the certain knowledge of what doctrin Chriſt & his Apoſtles taught: and that

the Catholique Church, by her constant treading this way, has still held the same true doctrin, which she first received, and consequently has never changed her doctrin nor brought in corruption, as the Ministers do calumnate. And therefore their pretended Reformation, having no other ground but this calumnie, is a groundlesse imagination, and a destruction of Christs true doctrin.

But, that the truth of this whole matter may yet more fully appear, I will shew you briefly, that this constant testimony is the only sure & infallible way, to attayn vnto the certain knowledge & possession of our Saviours true doctrin: that it is also most easy & vniuersal, for all sorts of persons: that the holy Fathers & primitive Church did follow it: and that all Errors & hereses have been clearly confuted by it.

We have already show'n, that this testimony is a sure & infallible means: now, that it is only sure & infallible, is shewed. For, if there were any other, it would be the Scripture, as Protestants pretend. But that cannot be. 1. Because we cannot beleeve the Scripture, without the testimony of the Church, as S. Augustin clearly avoucheth. 2. Albeit we could know it without that testimony, yet, by the Scripture, we cannot know the whole doctrin of Christ, especially since the Scripture it self saith: *Hold fast the Tradition.* Thirdly & principally, Albeit the Scripture contain'd the whole doctrin of Christ; yet, how shall I

Aug. cont. ep. fund. c. 5.

2. Thes. fol. 2. 15.

know assuredly, by the letter of the Scripture, the true sense of it, without which I have not the true doctrin of Christ. Yea, I may corrupt the Scripture, or follow those, who corrupt it; as S. Peter shewes many do, vnto their own perdition. Here many, if not all Protestants are perplexed, to show, how by the Scripture, the true sense of it may be had. Some say that the Scripture is clear in all things necessary to Salvation, so that every man may easily vnderstand them. Others think that the Scripture is not so clear, but an Interpreter is necessary. But they are divyded in assigning this Interpreter. Some say the Scripture, in one place, expounds it self, in another: Others assign the private Spirit; and last of all, some assign for an Interpreter, every mans natural reason. But all these are false & frivolous pretences. For first, they could never shew, what these necessary points are. Besides, this is an open confession, that, by the Scripture, we cannot know assuredly our Saviours doctrin in these points, which they call, not necessary. Then, is not the true belief of the Sacrament necessary for the Church? and yet we see, what contrary glosses the Lutherans & Calvinists make, on our Saviours clear words. Lastly, if there needed no Interpreter, for things necessary; every one although vnlearned, who could but read, might pick out what are necessary, which troubles the most learned heads among them to find out; and these, who could not read, behoved to pin their implicit faith at

at other mens ſleeves. Now, what confuſion would this make? what vncertainty would there be, in this caſe, of our Saviours doctrin? And how contrary are theſe things to truth and experience, to Proteſtants principles & practices? So it is evident, that by the Scripture alone, we cannot come to the ſure and infallible knowledge of our Saviours doctrin. Neither can we attayn to it, by the Scripture, aſſiſted by any Interpreter, which Proteſtāts aſſign. For it is falſe, that the Scripture expounds it ſelf; it being obſcure in many places, which are not interpreted by others more plaine, as may appear, beſides other reaſons, by the Proteſtants diſſenſions in many points. The conference of places, ſtudy, and the like, which ſome require to be ioyn'd with the Scripture, are but humane helps, ſubiect to error, and not infallible. Then for the private Spirit, it can give vs as little aſſurance of the ſenſe, as it can of the letter of the Scripture. We ſee what contrariety is among thoſe, who all equally lay claim to it. Neither is the laſt Interpreter, to witt every mans reaſon [aſſigned by *M. Chilingworth*, the laſt peaceable Refiner of the English Church) any white better, but rather worſe. For, beſids that this opinion makes humane reaſon & not the divine authority, the main ground of our faith, which is a dangerous errour; it is ſo far from bringing men vnto the ſure knowledge of what our Saviour taught, that it profeſſeth no more but a moral certainty, for the truth of the whole Chriſtian religion; and leaves all

particular doctrines, to be picke out of the Scriptures, according to the diverſity of mens particular reaſons. And ſo, diuerſe men, according to the diverſity of their reaſons, collect from the Scriptures, oppoſite doctrines. For what ſome think reaſonable & accept, others eſteem vnreaſonable, and reiectas is evident in the *Socinians*, who deny the divinity of Chriſt principally vpon this ground, becauſe it chokes their reaſon: as the Calviniſts alſo chiefly for the ſame reaſon, deny the reall preſence. So that this Interpreter brings as great vncertainty, to know our Saviours doctrin, as any other. And therefore, it remaines evident, that the Scripture even aſſiſted by any Interpreter which Proteſtants can aſſigne, & much more the Scripture alone, is not a ſure & infallible means for this end; and conſequently the teſtimony of the Church is the only ſure & infallible means.

But here I did enquire of the Catholique. If the Scriptures were as cleer every where, as S. Auguſtin affirmes, they are concerning the Church, where he ſaith: they need no Interpreter, might they not then give vs vndoubted aſſurance of our Saviours doctrin? To which he anſwered: That although the Scripture were never ſo clear, and as evident in every ſentence, as words can be written; Yet, becauſe theſe words may be diverſly vnderſtood, & taken indifferent ſenſes, they cannot be ſo ſure & infallible away to certifie vs, what was our Saviours doctrin, as the living words & teſtimo-

ny of the whole Church, which received the true doctrin and the ſenſe, together with the letter of the Scriptures, which she hath conſtantly tranſmitted vnto poſterity. This is evident in a very principal point of the Chriſtian religiõ to witt, the holy Sacrament. What words can be more clear then theſe of our Saviour: *This is my body which shall be given for you, &c* And yet, vpon theſe clear words, there are reckoned about two hundred diverſe interpretations, ſince Proteſtãts aroſe? How then should a man, amõg ſuch variety of ſenſes come vnto the true ſenſe & be ſure, that he has attayn'd vnto it, in which only Chriſts true doctrin conſiſts? Therefore it is evident, in this caſe, that the written word cannot do it, and this only the Church can perform, which has conſerved, both the letter and ſenſe of the Scriptures, from corruptions. If then the Scriptures, although they were written in moſt cleer words, cannot certifie vs fully of the true ſenſe of our Saviours doctrin: how much leſſe can they, as they are now, being in many places hard and obſcure? Theſe Proteſtants, who reiect all but Scripture, would make Chriſt to have been the moſt imprudent Lawgiver, that ever was in ths world, to have left vs only a written law, or a book in many things very obſcure, and expoſe it to every man, to ſcance vpon, without aſſigning an Interpreter, who could give vs full aſſurance of the true ſenſe of it. That way would never bring men to the ſure knowledge of Chriſts doctrine, and the true ſenſe of his law: but would

would make all things vncertain, and bring in a confuſion more worthy of *Babel*, then of the houſe of God. But his diuine wiſdom hath otherwiſe prouyded.

We haue ſeen then, ſaid the Catholique, that the teſtimony of all Chriſtians in every generation, is the only ſure & infallible way: Now we ſhall ſee that it is the moſt eaſy & vniverſal way, to attayn vnto the certain knowledge of what Chriſt & his Apoſtles taught. For what is more eaſy, then to hear a continued teſtimony of Paſtors & people, who conſtantly depoſe, that this is the doctrin, which they have receiued from their Forefathers? what can be more eaſy, then to open our eys and ſee the practiſe of all Chriſtians? No man of ſenſe will deny, if the true doctrin can be ſurely known hereby, but it is a much mor eaſy way, then by the Scriptures, which are ſo hard and obſcure; or by any written word, although never ſo cleer. And it is alſo evident, that it is more vniverſal: for the Scriptures are only for thoſe, who can read, and vnderſtand them: but this ſerues for all ſortes of perſons: learned, or vnlearned, theſe, who can read, or cannot, and even for the meaneſt capacities. This was certainly the meaning of God, when he promiſed vnder the Goſpel *a direct way, ſo that fooles cannot erre by it.* Therefore, this being ſo ſure, ſo eaſy, ſo vniverſal a way, the wiſdom & goodneſſe of God, who diſpoſeth all things wiſely and ſweetely, has made vſe of it. This may be yet further illuſtrated and confirmed, *Eſay* 35. 8.

by the manner how the Christian religion was planted. First the Apostles stayd long in one place, that they might diligently inculcate the Christian doctrin, as S. Paul said to the Ephesians: *I haue not spared to declare vnto you all the Counsell of God &c. For three years, night & day, I ceased not with teares to warn every one,* &c. Secondly, the Apostles earnestly exhorted their disciples, to keep carefully, what they had received: to entrust it vnto faithfull witnesses, and not to admit any doctrin contrary to that, which they had received, not although an Angel from heauen should preach otherwise. Thirdly, The mysteries of the Christian religion were not only sensibly taught to the eare; but they were rendred visible to the sighe by the practise & devotion of the Christian people. Fourthly, The Christian religion was planted at once, in many diverse nations.

Acts 20 27. 31.

2. *Timoth.* 2. 2. *Galat.* 1. 9.

Therefore, it was easy for the primitive Christians to know, what was the Apostles doctrin, which they had heard so often beaten into their eares, which they saw practised with their eys, and which was profest through out the whole word: and great reason had they not to receive any doctrin contrary to it. It was also easy for them to discern & hold out all new & false doctrins. For, although some would pretend never so much the Scriptures against the publique doctrin of the Church; yet the ancient Christians knowing certainly, that the Scriptures are not contrary to the doctrin, which the Apostles had clearly delivered by

lively voice, and publickly eſtablish'd in the Church: they vnderſtood the Scriptures, according to the clear rule of faith left by the Apoſtles. They did not, vpon pretext of contrariety between the doctrin of the Church & the Scriptures, abandon the Apoſtles clear, lively doctrin, vniverſally eſtablisht; and follow a new gloſſe of their writings contrary to it; which had been indeed groſſe follie, and directly againſt the Apoſtles command in the Scriptures, as has been shown. And, as this was an eaſy way, in the firſt ages, to know the truth and to diſcern error; ſo it has been, in the ſucceeding ages. For the rule of faith ought to be immoveable, as the faith it ſelf is.

God himſelf promiſeth the continuance of this eaſy way, when he ſaid by Eſay: *My Spirit, which is in thee, and my words, which I have put in thy mouth, ſhall not depart out of thy mouth, and out of the mouth of thy ſeed, for ever.* And again. *Vpon thy walls, ô Ieruſalem, I have appointed watchmen, all the day & all the night,* &c. The Scripture directs vs to this way. *Remember the dayes of old,* ſaith Moyſes, *Conſider euery Generation, ask thy Father, and he will ſhow thee, thy Elders & they will tell thee.* God himſelf ſaith in Ieremy; *ſtand you in the ways, and ſee, and ask for the old Paths, where is the good way, and walk therein: and you ſhall find Reſt to your ſoules.* Becauſe many leave this old & good way, we ſee they change many wayes, and can find no reſt, and never will, vntill they return again to the old & good way,

Eſay 59. 21.

Eſay 62. 6.

Deuter. 32. 7.

Ieremie 6. 16.

which they foolishly abandoned. Christ directs vs to this way, when he saith: *Tell the Church, and who heares you, heares me*, &c.

Math. 18. 17.

The holy Fathers followed this way. S. Augustin shewes, that this is the way, to put an end to all doubts, to attayn vnto the truth, & to be at rest: which he knew by his own experience. *If thou seeme to thy self*, saith he, *to have been already sufficiently tossed, and would make an end of these labours & paines. Follow the way of the Catholique Disciplin, which has proceeded from Christ, by his Apostles, even vnto vs; and from hence shall descend, and be conveighed vnto posterity.* Tertullian affirmes, there is no other way to know the Apostles doctrin. *What the Apostles taught*, saith he, *I will prescribe, ought no otherwise to be proued, then by these Churches, which the Apostles founded.* And that we must begin with the testimony of the Church, in the time wherein we live, to ascend by every generation, vnto the ancient Church; and so to the very mouth of Christ & his Apostles, the same Tertullian shewes, who makes this ladder of belief, *What I believe, I receiued from the present Church, the present Church from the Primitive, the Primitive from the Apostles, the Apostles from Christ*, &c. According to this tradition, the holy Fathers did vnderstand the Scriptures. S. Vincentius Lyrinensis shewes the necessity of this rule, to avoid the turnings and windings of diverse errors, where he cites and commends the following words of S. Ambrose. *Let vs therefore keep the precepts of our*

Aug. de vtilitate cred. cap. 8.

Tertull. de præscrip. c. 21.

Tert. de præs. c. 21.

Vincent. Lyr. cont. hæres. c. 1.

Elders, and not with temerity of rude presumption violate those seals, descending to vs by inheritance. To the same purpose Origen writeth. *In our vnderstanding,* saith he, *of the Scriptures, we must not depart from the first Ecclesiasticall Tradition, nor believe otherwise, but as the Church of God has, by succession, delivered vnto vs.* Orig. tract. 27. in

By this way also all heresies have been clearly discovered & condemned. Theodoret expresly witnesseth, that the heresy of Arius was condemned by the doctrin not written, which had been always profest in the Church. For there was no end by Scripture, the Arians pretending that, as well as the Catholiques. Tertullian saith, *There is no good got by disputing, out of the texts of Scripture. But, either to make a man sick, or mad.* And the reason is, because, albeit you would bring never so clear Scriptures, the heretiques will expound all according to their pleasures, and they never faile also to bring Scriptures for themselvs: so that the victory is vncertain, or not so evident: but by the constant belief of the Church, all heretiques are clearly confounded. S. Athanasius by this means confounds the Arians. *Behold,* saith he, *we have proved the succession of our doctrin, delivered from hand to hand, from father to son: But as for you, ô new Iewes and Sons of Caiphas; what progenitors can you name for your selvs?* By this means also, the Error of rebaptizing those, who had been baptized by heretiques, was refuted; and the custom of the Church, to the Theodoret. l. 1. hist. c. 8. Athanas. lib. 1. de decret. Nicæni Cõ

contrary, prevailed over all S. Cyprians reasons, and many authorities collected from the Scriptures. *As yet*, saith S. Augustin, *there had been no Generall Councell assembled, in that behalf: but the World was held in, by the strength of Custom, which was opposed to those, who would bring in that novelty.* S. Stephen Pope and Martyr wrote to S. Cyprian in these words: *Nihil innovetur, nisi quod traditum est, Let nothing be changed, nothing received, but what has been delivered.*

Aug. lib. 2 de bapt. c. 9.

Hereupon, I proposed this difficulty, that some things were believed, after the definition of a General Councel, which were not believed before. Therefore, it would seem, that the Church has not always relied on that principle, to believe nothing, but what was delivered by the constant testimony of their immediat Ancestors. To which the Catholique answered, that the clearing of this difficulty would manifest the strength & evidence of the former proof. First, said he, it is evident, that the principal, if not all the points maintain'd by Catholiques, and now questioned by Protestants, did ever appear externally in the profession & practise of the whole Church, and were not defined by anterior Councils. Therefore, according to S. Augustins rule, they are Apostolical. *For that*, saith he, *which the universal Church doth hold, and was not instituted by Councels, but has been still retayn'd in the Church, is most iustly believed to have descended from no other authority, than from the Apostles.*

Aug. lib. 4. de baptis. c. 24.

Therefore this obiection makes nothing for the benefit of Proteſtants, who condemn many things, which were publickly & vniverſally profeſt and practiſed in the Church, before they were by any Councils authorized. Secondly, Theſe points of faith, which were determined by General Councels, were not defin'd as new doctrines. For either they were generally & conſtantly believed by the whole Church, till ſome heretiques began violently to oppoſe them: or there were ſome points not ſo generally believed & practiſed, throughout the whole Church: but ſome Catholiques did, with ſubmiſſion to the iudgmēt of the Church, doubt of them. Now, it is evident, that the Church, in the points of the firſt kind, believed the ſame thing, after the definition of a General Council, which she believed before; as we haue ſeen out of S. Athanaſius, concerning the Divinity of Chriſt, which was believed; as well before the great Councell of Nice, as after it. Neither were theſe other points, of which ſome Catholiques doubted, defin'd as new doctrines: but the whole Church aſſembled, in a General Council, after due examination, having found theſe points to have deſcended, by ſufficient & approued teſtimony, or tradition; and being aſſiſted by Chriſt, the head of his body, which is the Church, & the holy Ghoſt, the Guide of it (according to our Sauiours promiſe, & ſpecial neceſſary providence over his Church) propoſeth them to be vniverſally believed, without any more doubt.

And whoſoever, after this definition of the vniverſal Church, & of her ſupreme authority, call theſe things any more in queſtion, become heretiques, & are caſt out of the Church. But all good Chriſtians, who had any doubt before, for want of the Churches propoſeall, having now got that, do acquieſce, and are put out of all doubt: for to oppoſe the whole Church, as S. Auguſtin obſerves, would be *moſt inſolent mad eſſe*. This whole matter is clear, in the queſtion of rebaptization. For it was decided by a General Council, according to the cuſtom or Tradition, which was oppoſed before the Council to S. Cyprian. Therefore, the ſame thing was a matter of faith, & was believed before the Council; although ſome did not know it to be ſuch, till the Church did interpoſe her ſupreme authority, & declare it to be ſo. S. Auguſtin ſhewes how much himſelf relies on this iudgment, and that S. Cyprian would have yielded to it, if in his time it had been interpoſed. *Neither durſt we*, ſaith he, *affirm any ſuch thing, if we were not well grounded vpon the moſt vniforme authority of the vniverſal Church; vnto which vndoubtedly S. Cyprian alſo would have yielded; if in his time the truth of the queſtion had been cleared, & declared, & by a General Council eſtablished.* Vpon the other part, theſe, who after the determination of the Council, maintayned the ſame error of rebaptization, were eſteemed Heretiques: which made S. Vincentius cry out thus. *O admirable change, the Authors of*

Aug. epiſt. 118. ad Ianuar.

Aug lib. 2. de bapt. c. 4.

Vincent. cont. hæ. c. 9.

one self opinion are called Catholiques, and the followers of it, Heretiques! And the reason of the difference is; because, as S. Augustin observes, *An erring disputer may be suffered, in other questions not diligently tried, not as yet strengthned by the full authority of the Church: in these matters, an error may be suffered.* But, after the iudgment of the Vniversal Church, which is the highest authority on earth, has past, and condemned any error: then it is no more to be suffered: then these, who will not hear the Church, are, by our Sauiours command, to be esteem'd as Heathens & Publicans. By which, the difficulty proposed is clearly answered, & the proof stands good: That the Church has alwayes believed that, which from father to son has been delivered; and amongst all doctrines which have been delivered, there is none descended more clearly, then the irrefragable testimony of the Catholique Church: either as she is dilated throughout the whole world, or as she is assembled in a General Council: whereof, the continual practice of the Church from the beginning, is a superabvndant evidence.

Aug. serm. 14. de verbis Apost.

From this truth, we will briefly deduce some Corollaries. 1. Since we neither ought, nor can arrive vnto the certain knowledge of our Saviours and his Apostles doctrin; but by the testimony of the Catholique Church: this Testimony is not only necessary, for the knowledge of the doctrines not written; but also of these, which are written: because the true

ſenſe of theſe cannot be infallibly known, but by this lively rule of faith. 2. The doctrines not written, which have been ſtill believed and profeſt in the Church, are truly Apoſtolical &divine; as well as theſe doctrines, which are contain'd in Scripture: becauſe we have the ſame infallible aſſurance for them, that we have for theſe. 3. Since the Teſtimony and authority of the Vniverſal Church is the only means, by which we can be fully aſſured, what was the doctrin of Chriſt, and therefore is the formal motive of our belief: it followes, that, what ever the Church teſtifieth to be revealed by God, has been truly revealed, and ought to be beleeued; whither the matters themſelvs be great, or ſmall. And hereby, the Proteſtants diſtinction of points fundamental & not fundamental is quite overturned, and shewed to be impertinent. Becauſe neither of theſe points are beleeved for themſelv's, but for the divine authority, revealing them; and this cannot be known, but by the teſtimony of the Church, & by her authority propoſing them. Therefor, the formal motive being the ſame for all points, they are all alike to be beleeved, when they are by the ſame authority of the Church ſufficiently propoſed: and in that caſe, to deny any thing, albeit never ſo ſmall for the matter, is a fundamental error, and clearly oppoſite to the formal motive of our faith; for which all the points of faith are beleeved: and whoſoever diſbeleeves any thing at all ſo propoſed, denies faith to God, & reiects his au-

thority. 4. He, who contemnes, or neglects the teſtimony of the Catholique Church, in the time, wherein he lives, (which is a teſtimony beyond all exception, & moſt worthie of credit) can never come to the full & certain knowledge of our Saviours doctrin. For that is, as it were, the firſt ſtep of the ladder, vpon which, if one ſet not firſt his foote, he cannot arrive vnto the top, that is vnto the firſt age, wherein Chriſt & his Apoſtles lived. 5. From this principle flow all the notes of the Church. As firſt her Vnity in all points of faith. For, if she has alway's beleeved nothing, but what was received from hand to hand, from father, to ſon, by the teſtimony of the Chriſtian world: and all perſons within her ſubmit to the ſame ſupreme authority of one chief Paſtor, & of General Councels; the Church cannot but have Vnity in all points of faith. Secondly, the holyneſſe of the Church flowes alſo from the foreſaid principle. For, if the doctrin of the Church was holy at the beginning (as all Chriſtians muſt confeſſe, and the doctrin by this continual teſtimony, remaines ever the ſame, as hath been proved) Then the Church is ſtill holy, in all her doctrines, which all tend to holyneſſe. Thirdly, the Church is alſo Catholique. For, it is by the teſtimony of Chriſtians in all Nations, that the doctrin of Chriſt is infallibly conueighed vnto vs. Laſtly, the Church is Apoſtolique. For it is by her continued teſtimony, that the doctrin of Chriſt is known in all generations; and the-

refore she must have a continued succession from the Apostles.

Wherefore, to conclude; I hope; that I have proved now sufficiently the Church in Communion with the Sea of Rome, by receiving all her doctrines in all ages, from her forefathers, has ever kept the same doctrin, which she first received from Christ & his Apostles, & never changed it: and therefore, as she was, so she still is the spouse of Christ, being a fruitefull Mother, & yet a chast Virgin, never parting from Christ: for she could never be drawn from the doctrin, which she once received from him, neither by the bloody persecutions of the Pagans, nor by the deceitfull pretexts and allurements of heretiques: yea, she never did dissemble the least Error in her deerest children, but, as S. Iude exhorts, has ever *contended earnestly for the faith once delivered to the Saints.* She has indeed been ever falsly accused, as an Adultaresse, by all heresies, which are themselvs, as we have seen before, harlots and strumpets: But she remaines pure & chast. *Adulterari non potest*, saith S. Cyprian *Sponsa Christi*, &c. *The Spouse of Christ cannot become an adultaresse, she is chast & incorrupt.* What she once knew of Christ, she still holds, and never at all parts from him; as he never parts from his Church, to which he said: *I will espouse thee to my self for ever.* S. Paul speaking of the great love of Christ to his Church, saith: *that he delivered himself for it, that he might sanctifie it, and present it unto himself a glorious*

Iude v. 3.

Cypr. in tract. de simplicitate Prelator.

Ose 2. 19.

Ephes. 5. 25. &c.

Church, not having ſpot or wrinkle, or any ſuch thing &c. And of the indiſſolvible coniunction between Chriſt and his Church, he ſaith: *This is a great Sacrament, but I ſay in Chriſt & his Church.* As the Iewes did loaden our Saviour with lies & calumnies; ſo all heretiques ſtrive to defame & oppreſſe his Spouſe, by the ſame means: but all in Vain. For, as the innocency of Chriſt did appear, and the whole earth was filled with his praiſes; whereas his enemies, were cloathed with ſhame & confuſion, were ſcattered through the earth, had their Temple deſtroyed, and their Nation ruined. So within a ſhort time, the vnſpotted innocency & purity of his ſpouſe is manifeſted, to the ſhame & confuſion of all hereſies; which being accurſed by the Church, with all their lies & calumnies, are ever at length deſtroyed from the face of the earth: for, as the Wiſeman has obſerved, *the Mothers curſe rooteth vp the foundation.* If it was a great ſin in the Iewes, that they not only refuſed to hear and obey Chriſt; but alſo falſly accuſed him, and many wayes lyed and blaſphemed againſt him. It cannot be a ſmall ſin in heretiques, that they do not only refuſe to hear the Church (for which crime alone, they are by Chriſts command to be holden, as Heathens & Publicans) but alſo they falſly accuſe his Spouſe, which he loves ſo deerly, for an Adultereſſe, and charge her with Idolatry, Superſtition & all ſorts of abomination. Theſe calumnies, if not blaſphemies, are the ground of all their new doctrines &

Ibid. v. 32.

Eccleſiaſtic. c. 3. v. 11

pretended Reformations: By which we may know the rare fabrick, which is erected vpon it. But all these lies, calumnies, false accusations and railings can prevaile nothing against the Church; which may say truly, as the Prophet David foretould of her, *How often have they impugned me from my youth, How often have they impugned me? But they have not prevailed against me. Sinners have built vpon my back: they have prolonged their iniquity. Our iust Lord will cut the necks of sinners: Let them all be confounded and turned back, which hate Sion:* S. Chrysostom, writing on these words of the psalme; *The Queen stood at thy right hand,* said truly and excellently of her. *The Church is opposed, and overcomes: being pursued by snaires she gets the vpper hand, being provoked with wrongs and reproches, she is made more illvstrious. She is hurt, but yields not to the print of the woūds: how ever she be tossed, she is not overwhelmed. She endures great tempests, and yet for all that suffers no shipwrack; she wrestles, but is not thrown down.* Thus he. Therefore this cloud of the Ministers calumnie, to witt: that the Catholique Church had changed the doctrin of Christ, & brought in corruptions (which is the very same, which all heretiques have vsed, & the new Arians vse to this day) being dispelled! I am confident, that by Gods grace, you see now the admirable light of the Catholique Church, and therefore, abandoning the darkenesse of all error, will walk in this light, by which all the Saints have attain'd vnto

Psal. 128. 1. & seq.

Chrysost. ver. 10. Psal. 44.

the light of heaven. To this effect, with many more words spake the Catholique.

After I had diligently considered all these things, the heads of which were given me in writing; I did not only by Gods grace see with my vnderstanding, the truth of the Catholique Church; but also I was bent with my will to follow, & embrace it, laying aside many worldly difficulties, which only stood in my way. And having heartily thanked my Catholique friend, by whose paines & charity, I had received so much help, I earnestly desired, that, for the accomplishment of the work, he would assist me to consider, how the true Church may be known by these 4. notes, which are contain'd in the Nicen Creed, and which he briefly touched above: to which he willingly condescended, shewing me, that any man, who believes the Scripture, may find the true Church so manifestly there described, by these properties, that he may easily find her out, or rather clearly see her: so that S. Augustin saith, *The Scriptures speake more obscurly of Christ, then of the Church; that they are so clear for the Church, that, by no shift of false interpretation, they can be avoided: that the impudence of any forehead, that will stand against such evidence, is confounded; and that it is prodigious blindnesse, not to see, which is the true Church.* I shall collect briefly the summe of our conferences in this matter.

Aug. conc. 2. in psal. 30. de unite Eccl c. 5. lib. 1. ad Cres. c. 33.

CHAP. XXXII.

The true Church proved from the Scriptures, & first by her Vnity.

AS the great diſſenſions of our Miniſters furniſhed to me the firſt occaſions of my doubting, that their Church could not be the true Church; ſo the very light of Nature did ſhew me, that the true Church, being the work of God, muſt have Vnity. For what more belongs to the houſe of God, which ought to be a houſe of Order, then Vnity? What more fitting for his Kingdom, which muſt endure for ever, then Vnity, which tends to preſervation? what more vnbeſeeming them, then diſorder & diviſion, which at length produces ruine & deſtruction? The Scripture is full of clear teſtimonies to this purpoſe, as where it is ſaid of the Church, *My Dove is one. my beloved is one*, and it's called by our Saviour *one sheepfold*. S. Paul doth alſo excellently ſhew the vnity of the Church, in which are diverſe functions, by the Vnity of mans body, in which are diverſe members, but all animated with one Spirit, as the whole Church is quickned by one faith. For elſe where he ſaith: *There is one Lord, one faith & one baptiſm*. But of theſe & other paſſages of Scripture, which were brought, there was one, which had a ſpecial influence vpon me, and that was our

Cant. 6. *Iohn.* 10 16.

Epheſ. 4. 5.

Saviours

Saviours prayer, in the 17. of S. Iohn: where, after he had prayed moſt earneſtly for the Vnity of his Apoſtles, he prayes alſo for the Vnity of the whole Church, ſaying *Neither pray I for thoſe alone, but for them alſo, who ſhall beleeve in me, through their word: That they all may be one, as thou Father art in me, and I in thee, that they alſo may be One, that the world may beleeve, that thou haſt ſent me.* I did ſeriouſly ponder this reaſon, which our Saviour brings, to obtain his deſire, which was much vrged alſo by the Catholique: who ſhew me, that our Saviour declared thereby, the vnity of his Church ſhould be ſo admirable, that the world ſhould be moued thereby, to beleeve, that he was the Son of God, & a true Prophet ſent from heaven, as ſome Fathers have alſo obſerued. Therefore, it's evident by the Scripture that the true Church muſt have Vnity, and that that cannot be the true Church of Chriſt, which wants it. And, if we ſhall ſpeak of the holy Fathers, they are ſo much for this Vnity of the Church; that ſome of them have written whole Treatiſes concerning it.

Iohn 17 20.

Apud Maldonat in hunc locum.

Now it is no leſſe evident both to ſenſe and reaſon, that this Vnity agrees better to the Church in Communiõ with the Sea of Rome, then to the Proteſtant Churches; or rather, it agrees fully to the one, and not at all to the other. For who may not ſee, by the manifold Schiſmes & Diviſions, which are now among Proteſtants & all other Sectaries; as well in Doctrine, as Government, (which we have

touched above, and which do dayly augment) that the Protestant Churches have no Vnity? Shortly after Luthers rising, the Protestant Church was divided into three principal sects, to witt: the Lutherans, Calvinists & Zuinglians; that we may speak nothing of the Anabaptists, and Libertins. But now their divisions have so multiplyed, that they can hardly be numbred. And these divisions are not only great, for the matter, being in some principal points of doctrin; but also have been very great for the manner. For thereby diverse Protestants have kild and destroy'd one another, made bloody warres, and overturned kingdome & Commonwealths. So that, if there were no other Christian Church, but the Protestant; the world could not be moved, by the Vnity thereof, to beleeve that Christ was sent from heaven, or had been a divine Architect, who had built such a Babel of Confusion.

But, it laying aside rancour & preiudice we will cast our eyes vpon the Church in Communion with the sea of Rome: this Vnity appears wonderfully in her. For how can it be but wonderfull, to consider, that this Church, being dilated throughout the world, in so many diverse, & remote Kingdomes, Provinces & Countreys, of different languages, Customs & worldly interests; and some of these being enemies to others, in worldly affaires, should all agree in the Vnity of the same Catholique faith, as if they were one man: Whereas all other Churches, which go out

from this, vnder pretext of greater purity (although they do not fill the earth, but are comprized in ſmall bounds) fall into ſuch horrible diſſenſions and diviſions, that they never reſt, till, like generations of vipers, they deſtroy one an other, and oftentimes the later deſtroies the former, as we have ſeen in our time? The Church in Communion with the ſea of Rome may be known to be the true Church, by this admirable Vnity, for which Chriſt prayed; and Chriſt by it may be known, to have been ſent from heaven, who had eſtabliſh't vpon earth ſo large a Kingdome of ſuch admirable Vnity. If the Vnity of the Catholique Church were not a ſpecial bliſſing of God, how could it fall out to her alone? How could it have continued ſo long, among ſuch great multitudes of people, as have been, and are of her Communion? How comes it to paſſe, that Vnity could never be conſerved among heretiques, who, although but few, and new, could never ſhun the curſe of Diviſion; which ever deſtruction followes at the heels? For my part, I cannot reſiſt vnto this clear reaſon.

As this Vnity in the Catholique Church proceeds principally, from the bliſſing of God; ſo ſecondarly it flowes from the ordinary means, which his divine wiſdome has appointed, and whereof all falſe Churches are deſtitute. As firſt from this principle, that she beleeves nothing, but what has deſcended vnto her, by the conſtant teſtimony of her forefathers in all ages, from the time of Chriſt & his

Apoſtles. By which means, it has been shown, that she cannot but keep Vnity in faith. Secondly, She receives the Decrees of all Generall Councils, which, in all reaſon, ought to be believed, to preſerve that, which was delivered by the Apoſtles: and, if any doubt ariſe, about the ſenſe of the Scriptures, are more able to interpret them, then any other perſons. To which therefore, all the members of the Catholique Church do modeſtly & wiſely ſubmit their iudgments: they never ranſack any matter of faith once defined; but it remaines ever inviolable. And laſtly, All Catholiques ſubmit themſelves to one Supreme Paſtor, whom they acknowledge to be eſtabliſh't by Chriſt over the whole Church: From whom, the holy Fathers do affirm, that the Vnity of the Church doth much depend. This perſon appoynted by Chriſt, they shew out of the Scriptures, to have been S. Peter, to whom Chriſt ſaid: I will give thee the keys of the Kingdome of Heaven &c. and again; Feed my sheep, feed my Lambs. Vpon which S. Cyprian ſaith: *That Chriſt might shew Vnity, he eſtabliſh't one Chaire; and he diſpoſed, by his authority, the Origin of that Vnity to proceed from One*, &c. *The Primacy is given to Peter, that one Church of Chriſt and one Chaire might be shown.* S. Hierom, ſeeing the neceſſity of One head, for keeping Vnity, ſaith excellently: *One is choſen, that a head being appoynted, Occaſion of ſchiſme might be taken away.* And that the Bishop of Rome is ſucceſſor to

Matth. 16.19. *John* 21 16.18.

Cypr. in tract. de ſimplicite Prælator.

Hieron. lib. 1. cont. Iovinian.

S. Peter, in that ſame Dignity & Primacy, and that the Vnity of the Church depends vpon his authority, all the holy Fathers do affirm. The ſame S. Hierom, writing to S. Damaſus Bishop of Rome, ſaith: *With the Succeſſor of the Fisher, & With the Diſciple of the Croſſe I ſpeak &c. I am ioyn'd in Communion With thy Holyneſſe, that is With the Chaire of Peter: vpon that roek, I know the Church is built, Who gathereth not With thee, ſcattereth.* S. Auguſtin affirmes, *that the Succeſſion of Prieſts from the ſeat of Peter, to Whom our Lord, after his reſurrection, commended his sheep to be fed, vntill the preſent Bishop, held him Within the lap of the Church.* There is nothing more ordinary with the Fathers, then to reckon out the ſucceſſion of the Roman Bishops from S. Peter, vnto their time. S. Auguſtin tearmeth the ſea of their reſidence, *the Chair of Vnity*, and S. Cyprian calls it *the beginning of Vnity*, & the *roote of the Catholique Church.*

Hier ep. ad Damaſum.

Aug. cont. epiſt. fundament. c. 4.

Aug. epiſt. 166. Cypr. epiſt 73. & 45.

As, by theſe means, the Vnity of the true Church is preſerved; ſo, for want of them, there can be no conſtant Vnity in falſe Churches. For they all, reiecting the infallible teſtimony & authority of the Catholique Church, by which we are certified of our Saviours doctrine, as has been shewed, put their own election and private iudgment in place of it: and their iudgments being diverſe, they make diverſe faiths, having no Compaſſe to ſteer by, but the Scriptures, which they diverſly interpret, according to their pleaſures. Neither do

they ſubmit themſelv's to the ſentence of any Church, for they beleeve, that all Churches may erre: neither is their own Church conſtant in her ſentence; for one Aſſembly ranſacks and condemns, as hereſy and Anti-Chriſtian, what another has defined & approved, as Chriſtian truths. Neither have they any ſupreme Paſtor, to whom they obey. And, in a word, they have no bond to ty them together, except ſometimes worldly intereſt, or the hatred of another religion. And, when theſe intereſts faile, when by mutual aſſiſtance & ioyn't forces, they have ſubdued or overturned that Church, which they eſteem their Common adverſarie: then they inſtantly begin, to be miſerably ſcattered & divided; as fresh experience sheweth, how after the deſtructiō of the late English Church, the brethren of Scotland and England became hugely divided, notwithſtanding the ſolemne League & Covenant which had before ſo ſtraitly tyed them together. Yea, it is impoſſible for the wit of man, to make it otherwiſe. For, beſides that it is impoſſible, that many men can a long time adhere to the ſame falſhoods (as we ſuppoſe all hereſies to be) the nature of man being ſo ſtrongly bent vpon truth, this confuſion & diviſion followes from the nature of their principal doctrin, which is the groundwork of all the reſt, to witt: that every one should have liberty, of reading & interpreting Scripture, and iudging the Preachers doctrin thereby. From which ground, there muſt needs ariſe variety of ſects in religion, according to the various conceipts and

apprehenſions of people. Moreover, God, in his iuſt iudgment, ſends ever the curſe of diviſion among heretiques; for, according to their ſin, ſo are they punished. They endeavoured to divide the Church, and themſelvs are divided, and ſo at length deſtroied. This God promiſed by the Prophet Eſay, when he ſaid; *I will ſet the Ægyptians againſt the Ægyptians, and they ſhall fight every one againſt his brother, and every one againſt his neighbour: citie againſt citie, and Kingdome againſt Kingdome.* Eſay 19. 2.

S. Auguſtin ſaith: *it is the iuſt iudgment of God, that thoſe, who ſeek nothing elſe, but to divide the Church, ſhould themſelves be miſerably divided.* And ſo he ſhewes, how the Donatiſts were *cut into ſmall threds.* S. Chryſoſtom affirmes, that the ſin of dividing the Church is ſo great, that nothing doth ſo provoke the anger of God. So that, when we have done all other manner of good, we deſerve no leſſe ſevere punishment, for dividing the Vnity & fulneſſe of the Church, then thoſe, who pierced & divided Chriſts own body. Salomon ſaith: that there are *ſix things, which our Lord hates, and the ſeventh is abomination to him*; which is, *He who ſoweth diſcord among brethren.* How much then muſt he hate and abhorre thoſe, who ſow diſcord in his Church, which is his body, and his ſpouſe, for which he died, and for the Vnity whereof he ſo ardently prayed? And therefore it's no wonder, to ſee the curſe of diviſion fall ever among them. And, as this diviſion and contrariety ariſeth naturally from

Aug lib. de agone Chriſti c 29. & lib 1. de bapt. c 6.

Chryſ ſt. hom 11. in ep. ad Epheſ.

Proverb 6.16.19

their principall doctrin, & the ground of all the reſt, beſides Gods iudgment on them; ſo they have no way to take it away when it doth ariſe. For albeit they pretend the word of God to be their Iugde of Controverſies, to which they promiſe all obedience; yet this Iudge could never hitherto end any controverſy among them: and indeed it is not the *word*, but the *ſword*, which decides all their Controverſies. The iuſt contrary is in the Catholique Church. For, albeit all hereſies and ſects do firſt ariſe out from her, as the Apoſtle ſaith: *There muſt be hereſies*, and S. Iohn affirmeth, *They went out from vs but were not of vs*: yet, they do not ariſe from the nature of the Churches doctrin, or from her principles, which are conſtant & immoveable, all tending to Vnity; but from the malice of the Devil. And, when they ariſe, the Church loſeth not her Vnity thereby. For, if theſe coyners, or followers of new doctrines do not ſubmit themſelvs to the iudgment of the Church; they are iudicially cutt off from that body; from which they firſt cut themſelvs by miſbeleef; and by this means, the reſt of the body, is preſerved entire, and at Vnity within it ſelf. So that, when any queſtion ariſeth, the Church has a ſolid way to take away all Controverſie, and to preſerve Vnity. But the Proteſtants principles tend to diviſion, and they have no means to take it away, as has been shewed.

1. *Cor.* 11. 19.

Since then, it is ſo evident by the Scripture, that the Church of Chriſt muſt have Vnity; it

is no leſſe evident, that that cannot be the true Church, which wants Vnity, and is full of Diſſenſions & Diviſions: as the Proteſtant Church appeares now evidently to be, even to the weakeſt vnderſtandings, by her great Schiſmes and diviſions, both in doctrin & government. And therefore he, who believes a Church of ſo great diviſion or confuſion, to be the true Church, cannot be ſaid to follow the Scriptures; but rather to controul them, and to follow his own fancies. Whereas the Church in Communion with the Sea of Rome, by her admirable Vnity, both in doctrin & diſciplin, all the world over, even to the leaſt article or point of faith, may be eaſily ſeen to be the true Church of Chriſt, which was founded by him; and he, by the ſame Vnity, may be known to be the true Meſſias, who was ſent from heaven.

CHAP. XXXIII.

The true Church proved by her holyneſſe.

THE ſecond mark, whereby the true Church is deſcribed, in the Nicen Creed, is Holyneſſe, *I beleeve One, holy &c. Church*: which property is alſo aſſign'd to her, in the Apoſtles Creed. *I beleeve the holy Catholique Church.* Beſides theſe authorities, the very light

of Nature and the Scripture show, that the true Church ought to be holy. For this, being a ſociety of people, ordain'd by God, for a moſt holy end, to witt, to enioy himſelf, who is the Holy of Holies, for all eternity, muſt have holyneſſe of doctrin to direct them, and holyneſſe of life, to bring them to ſo holy an end.

Pſal 92 verſ. vlt This the Prophet David sheweth, saying: *Holyneſſe becometh thine houſe, O Lord, for ever.* S. Paul ſaith, that Chriſt delivered himſelf for his Church, that he *might ſanctifie it*, &c. *that he might preſent it to himſelf, a glorious Church, not having ſpot or wrinkle, or any ſuch thing: but that it may be holy and vnſpotted.* It is evident then, by the Creed, by the light of Nature, and by the Scriptures, that the true Church muſt be *Holy*. And the holyneſſe of it, for our preſent purpoſe, conſiſts principally; in two things, to wit, in holyneſſe of doctrine, & holyneſſe of life. Therefore that Church, which teacheth impious doctrin, and wherein there is little, or no holyneſſe of life, cannot be the true Church. Let vs then briefly ſee to which Church; whither to the Proteſtant, or to the Church in Communion with the ſea of Rome, this mark of Holyneſſe doth beſt agree

Epheſ. 5. 26. 27.

First, concerning doctrin, I find that the firſt Apoſtles of Proteſtants teach doctrin directly repugnant to the goodneſſe of God, to the Nature of man, to the holyneſſe of the Chriſtian Sacraments, & to the obſervation of Gods commandments, beſides many other particulars. Calvin, the great Foundatour of

Presbytery, teaches, that God is the Author of sin: for thus he writeth. *Now I have clearly enough shewed, that God is called the Author of all these things, which these Controwlers* (to witt the Papists) *will have to fall forth, by his idle permission only.* And such things, which according to Catholiques, God willeth not, but only permits, are sins; of which Calvin there speaks, as of the blindnesse and tyranny of Achab: of the incest of Absalon, and the like: of which he calls God the Author. Again he saith: *Man, by the iust impulsion of God, doth that, which is not lawfull for him to do.* And of Pharao, he saith: *Deus voluit vtique illum iussui suo non obtemperare, immo vt ei repugnaret, ipse in eo effecit. God willed him not to obey his Commandment, yea he himself wrought that in him, that he might disobey it.* Many more places are collected by Becan, in a Treatise, which he wrote on this subiect *de Authore peccati.* Where he cites diverse testimonies of Beza and other Protestant Authors, to the same purpose. Now, that this is an impious opinion, and against the very clear light of nature, is evident. For all men conceive by natural instinct, that God is not only good in himself, but also goodnesse it self, the Author and fountain of all goodnesse. But how can he be goodnesse itself, and the Author of goodnesse, if he be the Author of wickednesse? A holy Father saith: *It's the same madnesse to deny God, and to say he is the Author of sin.* For, if he be the Author of sin, he is not good: if he be not good, he is not

Cal lib. 1. instit. cap. 18 par. 3.

Ibid par 4.

In Rom. pc 454.

Basil. quod Deus noe sit auctor malor.

God. The Manicheans taught the same impiety, but with this difference, that they made not the good, but the evil God the Author of evil. Moreover, it's evident, that God cannot be the Author of that, whereof he is the punisher. But he is the punisher of sin. Therefore he cannot be the Author of it. I know some Protestants strive to make a faire face, vpon this doctrin of Calvin, but all in vain; for it is so black and vgly of it self, in the tearmes which he vseth, that, as it is in the proverb, these, who would blanch it, vndertake to wash a black-Moore. The text is so bad, that it can admit no good Commentarie. So that the Lutherans in Germanie have condemned it, as contumelious against God, & pernicious to mankind: and the Zuinglians of *Berne* caused Calvins books, wherein these black errors were contain'd, to be burnt publickly, by the common Executioner. He teacheth also some doctrin no lesse pernicious, in the iudgment of many, concerning predestination: as that God by his only will has ordaind many, without any consideration of their merits, to damnation. His words are these? *By his only will, and without any consideration of their merits, they are predestinated to eternal death.* Such doctrin which transformes God into the Devil, and represents him as the greatest Tyrant imaginable, cannot be holy, no more then he, who taught it, can be heavenly: albeit he be much esteem'd by the Presbyterians, who keep still this doctrin lying at their hearts, though, vpon some occa-

Feuardentius lib. 2. Theomachiæ Calviniſticæ cap. 12.

Cal. lib. 3. inſt. c. 22. par. 2.

ſions, they are ashamd to profeſſ it.

Secondly. As he robs God of his goodneſſe, ſo doth he alſo ſpoile man of his free-will: which is not only falſe, againſt common experience, and the confeſſion of mankind: for as S. Auguſtin ſaith: *no fewneſſe of the learned, no company of the vnlearned do deny it:* but alſo in the iudgment of many Proteſtants, it makes all exhortations, admonitions and threats, which are ſo frequent in the Scriptures, both vſeleſſe and ridiculous; it hinders all exerciſe, yea, and attempt of vertue & holyneſſe; and, with the opinion of Gods abſolute decree of reprobation, it brings men to deſpaire. Thirdly, their doctrin of the impoſſibility to keep the divine commandments, even with the aſſiſtance of Gods grace, we have ſeen above to be iniurious to the goodneſſe, wiſdom, and iuſtice of God; to be a great hindrance of the growth of piety, and of the care of a good life; from which wicked doctrin, flowed the impious ſect of the Anti-Nomians. To which, if we ſhall add that doctrin, which they call the life of their religion, to witt, their iuſtification by a ſpecial faith only, whereby they beleeve, that all their ſins are forgiven them: what a wid gate is opened to all licentious liberty, to the neglect of piety and of all good works? Their doctrin alſo concerning the Sacraments is not holy, which robs them of all grace, and vertue of ſanctification. In a word, if the proper doctrines of the Preſbyterians be impartially conſidered: there is almoſt nothing amongſt

Aug. lib. de vera relig. c. 14.

them, which hath appearance of holyneſſe, or any invitation to it. For they do not eſteem their Churches holy, they have no holy ornaments, no holy Veſſels, no holy rites or Ceremonies, no holy dayes or feſtivities, no holy forme of publique worship, or ſervice of God; and nothing, that ſetteth forth the Maieſty & magnificence of God, or that can breed reſpect or reverēce in man. Yea, their principles, if they be followed, lead to prophaneſſe or Atheiſm: whereof I will bring ſome few inſtances. The firſt is of one named *Godefridus a Valle*, who wrote a book, which he entitled, *Of the art of beleeving nothing*: In which he ſaid, all other things falſe, and one only thing true: as Becan relates, to witt: that he, who would become an Atheiſt, should firſt be a Calviniſt, as himſelf had been. For, from that doctrin of Calvin, that God is the Author of ſin, and that, by his abſolute decree of Reprobation, he had preordain'd the moſt part of men vnto damnation, without any regard of their works, but only for his own pleaſure, he collected, that ſuch a God was a moſt cruel Tyrant. Therefore, he would rather deny there was a God, then acknowledge ſuch a God. And thereupon he became a profeſt Atheiſt, and was burnt publickly in Paris, in the yeare 1572. Another inſtance fell out, not long ago, in our own Countrey on another ſubiect. For, as the Preſbyterian Miniſters generally teach, that the Church is no more holy, then any other place; nor no more reverence due vnto it, ex-

Becan. opuſc. diſp. An Deus ſit Author. peccati cap. 17.

cept only, when the Miniſter is preaching: ſo a great Apoſtle of the Covenant taught that doctrin very eagerly, in Aberdeen: the fruite whereof did shortly thereafter appear. For a covenanting ſouldier of the Saints army, was found, within few dayes, in the Colledge Church of that town, in vncivil converſation with a woman, and being brought before the ſame Miniſter, (as I was credibly informed) who did exaggerate the grievouſneſſe of the crime, from the holyneſſe of the place; he anſwered; that there was neither preaching nor praying in the Church, at that time By which he confounded the Miniſter. Now of a long time, they keep their Churches shut both night and day, except only at ſuch times, as the Miniſter is to preach. I knew alſo a young Lady, who took great ſcandal at a Miniſters ſermon, wherein he vndertook to prove, againſt the Papiſts, the impoſſibility of living chaſtly: which doctrin she truly ſaid was very dangerous to young people, and looſed the reines to all laſciviouſneſſe. So that in many points both concerning God and man, the Sacraments & the Commandments, we ſee the Preſbyterian Church is not holy in doctrin.

But, on the other part, the Church in Communion with the Sea of Rome teacheth moſt holy doctrin, in all theſe points. For firſt, concerning God, she teacheth that in him there are all perfections, in an infinit degree: that he is not only good in himſelf, but the fountain of all goodneſſe, and that no evil can proceed

from him. That he is neither the cause, Author or approver of sin. That he is so good, that he would not permit sin to be, vnlesse he could draw good from it. That he has predestinate no man to damnation, but only for sins, which they willingly & freely commit. This is the doctrin of the Catholique Church, and of the holy Fathers. S. Augustin saith. *God, who is good, would not permit evil, vnlesse he being omnipotent could also do good of evil.* The Arausican Council saith: *We do not only, not beleeve, that some are predestinate vnto evil, by the divine power; but, if there be any, who beleeve so great a Wickednesse, We accurse them with all detestation.* The same holynesse might be shewed of the Catholique doctrin, concerning free-will, and the possibility of keeping the commandments, with the assistance of Gods grace, of Iustification, of the Sacraments, which all tend to holynesse, to the exaltation of Gods goodnesse, to the killing of sin, to the advancement of piety & of all good works, as the holy Fathers have shown, of all the points of the Catholique Church: and particularly S. Augustin, who saith truly, in the Churches of her Communion, *nothing filthie and Wicked is proposed to be seen or followed. Where, either the Commandments of the true God are explained, or his Miracles related, or his gifts praised, or his benefits desired.* Besides, in the Catholique Church are many holy houses dedicated and consecrated to Gods service, holy altars, Ornaments, holy vessels, holy solemn worship & service,

Aug. in Enchir. c. 100.

Concil. Arausic. can. c. 25.

Aug. lib. 2. de Civit. Dei c. 8.

& ſervice, with many holy rites & ceremonies, manifeſting the Maieſty & magnificence of God, & breeding reſpect & reverence in man. And, in a word, this Church Militant here on earth is a true repreſentation of the Church Triumphant in heaven, ſtill adoring, praiſing and magnifying God. Therefore holyneſſe of doctrin belongs rather to this Catholique Church, than to the Proteſtant.

Then, for holyneſſe of life. I never knew any Iudicious Proteſtant, but acknowledged that the Catholiques had too much the better of them. Luther the firſt Apoſtle profeſſeth, that whilſt he lived, among the religious of S. Auguſtins order, he obſerved chaſtity, obedience and poverty: that he did all things with a ſingle heart, for the glory of God, fearing the laſt iudgment, &c. But after his fall from the Catholique Church, he changed not only miſerably his faith, but alſo his life. For thus he proclaimes his own shame. *As it is not in my power, to be no man, ſo it is not in my power, to be without a woman. I am burned with the great flammes of my vntamed luſt*, &c. And, to make himſelf more infamous, he, having vowed his chaſtity to God, married a profeſt Nun, named *Katherin Bore*, who had made the like vow. He is charged alſo by his fellow Proteſtants, with arrogancy, inſolency & intolerable pride, which he exerciſed againſt perſons of greateſt quality; as againſt the Emperour, *Charles* the fifth, and *Henry* the eight, King of England. His bitter railings, his fowle and

Luth. in cap. 1. ad Gal.

Luth. tom. 5. wit. ſer. de Matrim. f. 119. Et tom. 1. epiſt. fol. 334. Zuingl. tom. 2. in reſp. ad confeſ. Lutherif. 878.

filthy expreſſions have bred ſuch a ſtench in all his writings, that they purchaſed to him the Title of *Propheta Stercorarius*, or *the Dunghill Prophet*. Theſe qualities are very far different from Saints vertues. Concerning *Calvin*, it is affirmed by *Conradus shluſſelburg*, a famous Lutheran, that he was guilty of Sodomie, and other abominable vices, for which he was branded on the shoulder, by the Magiſtrate of *Noyon* with a hote iron. That he was ſtriken, alſo a little before his death, by the hand of God, with Herods deſeaſe, and that he dyed in deſpaire, curſing and blaſpheming. No leſſe vices alſo are layd to Beza his charge, who did celebrate his own ſhame and filthy luſts, with moſt laſcivious Epigrammes. All which are not alleadgeances of Catholiques, but teſtimonies of Proteſtants, againſt themſelvs. Neither are theſe Reformers commonly, even by Proteſtants, eſteemd Saints. As for the common multitude, which followed the Reformers, Luther himſelf confeſſeth, that the world is become *ſeven times worſe*, then it was before, in the Papacy: yea it is generally obſerved, that Catholiques, who become Proteſtants, change their life into worſe. And, albeit the Presbyterians, during the late troubles, did vſurp to themſelvs very ridiculouſly, the name of Saints; yet, both in the iudgment of other Proteſtants, and in the truth of the matter, they were very far from deſerving that title. For, if we will beleeve the old Proteſtants, avarice, pride, tyranny, cruelty, impudent railing, ſe-

Shlus. in Theo. Calvin lib. 2. fol. 72.

Luth. in poſtill ſup. Euang. Domin pa Advent.

dition, periurie, and many such other vices are the Presbyterians greatest vertues: and, who are most exorbitant in these enormities, are their greatest Saints; as they instance in some chief Apostles of the Covenant, in whom they affirm these vices to be palpably evident. Neither have the Presbyterians any better opinion of the old Protestants, whom they call *Malignants*, as appear'd by their Excommunication, thundered out against the Bishops, at the Assembly of *Glasgow*, for very horrible crimes. And, albeit the Bishops, at least some of them, were not guilty of these crimes; yet there was no wise man even amongst those, who loved them most, that thought any of them a Saint, or eminent for holynesse. Neither can the Presbyterians be Saints, even in their own principles, vnlesse they would make their lives not only better then their belief, but also contrary to it. For they, teaching that the Commandments are impossible to be kept, even with Gods grace; how can they pretend to keep them? And, if they keep them not, how can they pretend to be Saints? These are poore Saints, who break every day Gods Commandments; and much more, who commit a mortal sin in all their actions: as the Presbyterians commonly teach. Their actions also, which need not to be here recounted, and ought to be better beleeved, than their words, shew, that they were not Saints. A late Author, who had occasion to know well both sorts of Protestants, gives this verdict of

them. *Amongſt the legal Proteſtants, there are many ſtored with moral goodneſſe, but the devotion and zeal is amongſt the Puritans: but it has eaten vp almoſt all morall honeſty among them.* So the qualities, which were too evident and ſenſible in the Preſbyterians, even of the greateſt eſtimation, ſhew clearly, that they fell ſo far short of Saints perfections; that they had not ſo much as Moral vertues. Neither did God ever teſtify, either the holyneſſe of any of their lives, or of their doctrin, by any miracle.

Leſt sheep p. 192.

Vpon the other part, I find the lives of Roman Catholiques, eſpecially of thoſe, who were Converters of Nations and Foundators of religious Orders, to be highly extolled. To ſpeak nothing of more ancient Saints. *S. Bernard*, whom all the world knowes to have been moſt addicted to the Pope, and Roman faith, is called & eſteemed a Saint by *Calvin*, and by diverſe other Proteſtants. The holyneſſe of S. Dominick, S. Francis and others is confeſſed by the Centuriſts. The approved ſanctity of *S. Francis Xaverius*, a Ieſuite, who in the laſt age converted ſundry Nations of the eaſt Indies, is teſtifyed by *Hacluite*, a Miniſter, in his book of Navigations, where he doth highly praiſe him. Luther confeſſeth, that in the Papacy is the very *kernel* of *piety*. Breirly cites the words of diverſe Proteſtants, who acknowledge, that there are many holy men & women in the Roman Church, that Proteſtants are not to be compared vnto them, in the leaſt degree; and that the Catholique Church hath

Calvin. Inſtit. c. 10. par. 17.

Cent. Magd. cent. 13. col. 11. 79.

Hacluite 2. parte 2. volum. p. 81.

Luther. cont. Anabaptiſtas. Breirly Prot.

many excellent orders, and holy institutions, for curbing of sin, and advancing of piety, whereof Protestants are destitute. This must be a strong truth, which extorts confession from Adversaries: and this Confession is a most convincent proofe against themselves. Moreover, amongst many of the Catholique Church, there is found not an ordinary, but a sublime degree of holynesse. For many persons in all ages, of the greatest quality, honour & riches, have renounced the world, & all its pleasures, that they might serve and enioy God more freely; so that they have not only, by Gods grace, kept, but also *gone beyond the commandments*, as *S. Chrysostom* speaks. S. Augustin describing the manners of the Catholique Church, in his time, after an excellent apostraphe, concerning the holynesse of her doctrin, saith vnto her, concerning holynesse of life: *Deservedly with thee the divine Commandments are kept, far and neer. By good right with thee, are many given to hospitality, many dutifull, many mercyfull, many learned, many chast, many holy, many so burning with the love of God, that, in highest abstinence from all worldly pleasures, & incredible contempt of the world, they delight only in the desert.* And thereafter, shewing the diverse degrees of holy persons in the Catholique Church, as of the *Anachorits*, who liv'd in the wilderness; of the *Monks*, who liv'd a part by themselvs; and of others, who were gathered together into Communities; of religious women, who se-

Apol. tract. 2. c. 3. sect. 9. subd. 1. post F.

Aug. lib. de mor. Eccl Cat. c. 30.

parating themſelvs from the company of men, ſerved God chaſtly & diligently; and having deſcribed their diverſe manner of living, their divin contemplations, fervent prayers, frequent faſtings, and the reſt of their holy exerciſes, he ſaith of the Anachorits, not without admiration. *What is it, I beſeech you, that theſe men, who cannot but love man, do ſee; and yet can be without the ſight of man? Truly what ever it be, it muſt be more excellent, then all humane things: ſince, for the contemplation of it, a man can live without man.* And a little after. *To whom this excellent light of holyneſſe doth not appear, of it's own accord, worthy of admiration, how can it appear to him, by our words?* Then, of them all, he profeſſeth himſelf vnable to praiſe ſufficiently theſe holy manners, theſe holy orders and inſtitutions; and, if he would vndertake to do it, he would be affrayed, leſt he ſeemed to detract from them: as if they would not pleaſe men, by the ſimple relation of thē. In end, as this were an vndeniable truth, appealing to the heretiques own iudgment, he ſaith: *Theſe things, O Manicheans, reprove, if you can.* But, if there had been any Preſbyterians in his time, he had found them not only reproving theſe moſt holy things, but alſo renouncing, abiuring and accurſing them; as may by known, by their Covenant, & practice, at the beginning of their Reformation. In this indeed, the Preſbyterians go beyond the Manicheans. S. Auguſtin proceeds to the praiſe of the holyneſſe of the Clergy, the Bishops, Prieſts & Deacons,

Aug. ibid. cap. 31.

whose vertue, he saith, is so much the more wonderfull, how much it's more hard to keep it, in such a kind of troublesome life, amongst so great a multitude of persons, with whom, for their spiritual good, they do converse. And yet he saith: that he knew many holy persons in all these vocations, as also many of the laytie, of all ranks & qualities, living holyly in the world, as if they did not vse the world, and who would willingly forsake all wordly things, before they forsook the love and service of God. This Description of the ancient Catholique Church, which the Catholique shew vnto me, did represent very clearly to my sight how fitly the present Catholique Church doth agree with it, in all these holy orders and Institutions: and it did no lesse evidently manifest vnto me, how monstruously the present Protestant Church is different from it. Lastly, diverse histories, as well of Enemies, as of friends, have recorded many famous miracles, wrought in the Catholique Church, for confirmation of her doctrin, and for manifestation of the holynesse of some persons, who have lived & dyed, in her Communion. The *Magdeburgian Centuristes*, although Protestants have recorded many great miracles, done by Catholiques, in the 13. chapter of every Century, for 1300. years together, after Christ.

Therefore, since holynesse of life & doctrin, testifyed by Miracles from heaven, hath in all ages from Christ, been found eminently in the Roman Catholique Church, and in no other,

we may moſt iuſtly conclude, That ſhe, and no other, is the true Church and lawfull ſpouſe of Chriſt. S. Auguſtin ſaith: *The Catholique Church alone is the body of Chriſt, &c. out of this body, the Holy Ghoſt quickens no man.* And a little before. *For, as a member, if it be cutt off from the body of a living man, cannot retain the Spirit of life, ſo a man, who is cut off from the body of Chriſt the Iuſt, cannot retain the Spirit of Iuſtice.*

Aug. epiſt. 50. ad Bonifacium.

CHAP. XXXIV.

The true Church demonſtrated by her Vniverſality: for which she is called Catholique.

AS the true Church is deſigned, in the Apoſtles Creed, by her holyneſſe, ſo is she alſo by her Vniverſality. *I beleeve the holy Catholique Church.* She is clearly alſo deſcribed, by the ſame vniverſality, in the Scripture. God ſaid to Abraham: *In thy ſeed, all the Nations of the earth shall be bleſſed.* The Prophet Eſay foretould the ſame, when he ſaid of the Church: *All Nations shall flow vnto it.* God promiſed this to Chriſt. *I will give thee the Gentils, for thine inheritance, & the vtmoſt bounds of the earth, for thy poſſeſſions.* Chriſt himſelf declared it, when he ſaid; that *repentance and remiſſion of ſins should be preached, in his name, vnto all Nations, beginning from Hieruſalem.* S. Paul

Geneſ 22. 17.

Eſay 2. 2. Pſalm. 2. Luke 24. 47.

ſaid to the Coloſſians, that *the Goſpel was in all the world & fructifyed.* Therefore, to forbear from citing more teſtimonies, it's evident by the Creed, by the Law and the Prophets, by the Pſalmes, and the holy Apoſtles, and by Chriſt himſelf the moſt true deſcriber of his own body, that his Church muſt be Catholique or Vniverſal for place, having the Communion of all Nations. She muſt be alſo Vniverſal for time, that is, she muſt endure from the time of Chriſt, vnto the end of the world; as we have ſeen above, in the perpetuity of the Church. For of Chriſts *kingdom, there ſhall be no end*, and the *gates of hell ſhall not prevaile againſt his Church.* Coloſſ. 1. 6. Luke 1. 33. Mat. 16. 19.

Theſe places of Scripture are ſo clear, for the Vniverſality of the Church; that S. Auguſtin, having produced them againſt the Donatiſts, for the ſame purpoſe, affirmeth: *no man how blunt ſo ever he be, and ſlow of heart, can ſay, I did not vnderſtand them.* That *none but heretiques, with head-ſtrong frowardneſſe and blind fury, can bark againſt them.* And that no excuſe is left for thoſe, who do not beleeve them, becauſe they contradict Chriſts clear words. The next thing then, that we are to do is to ſee, to what company of Chriſtians: whither to Proteſtants or to thoſe Chriſtians, who keep Communion with the Sea of Rome, this property of Vniverſality, by which the true Church is ſo clearly deſcribed, doth beſt agree. Aug. de Vnitate Eccl. c. 11.

We need not make great ſearch, in this mat-

ter. For, if we will ſpeak of the time, before Luther, the Church in Communion with the Sea of Rome, was ſo much Catholique, in regard of Proteſtants; that there was no little company, yea nor one perſon at all, of the Proteſtant religion, to be ſeen or found, to conteſt with her, for this glorious title of *Catholique*. Whereas, from Luther vpward, in every generation, she may be proved, by the moſt famous teſtimonies, hiſtories, records & Monuments in the world, to have been alwayes Catholique, that is, to have been a moſt ample Society, keeping the Communion of Nations, and to have been moſt eminent, above all other religions, ſects and hereſies, that went out from her; which being condemned by this Church, were, as vnprofitable boughs, cut off from the vine; and ſo remaining, where they fell, in petty corners of the world, did ſoone wither and decay. Again, if we will make now the compariſon between the Church in Communion with the Roman ſea, and the Proteſtants Churches ſince Luther aroſe: we ſhall find the laſt come very short of the other, for Vniverſality: and that for the ſame very reaſon, which S. Auguſtin brought againſt the Donatiſts. *Theſe ſects*, ſaith he, *are not found in many Nations, where this* (to witt, the Catholique Church) *is: and this, which is every where, is found alſo even where theſe ſects are.* So it may be ſaid, Proteſtants are not to be found in many Nations, where the Catholique religion is profeſt, and Catholiques may

Aug. de Vnit. Eccl c. 3.

be found, where ever Protestants are. For all the diverse sorts of Protestants are comprized, within Europe, and possesse only the Northern parts thereof, there being some most famous & large kingdomes & provinces, even within Europe, where they are not to be seen, or found, as in all *Spaine*, *Italy*, *Sicily*: and in others, they are but scantly sowen, as in *France*, *Poland*, *Germanie*, where they are not a handfull to the Catholiques. And in these Northern places, which they possesse, out of which they banished by force the publick exercice of the Catholique religion, and still persecute the professors of it, there are not deficient Catholiques, who in the midst of the enemies of their religion, have alway's profest their faith. But in other parts of the world, where the Catholique religion doth wonderfully flourish, the name of Protestants is not so much as known. For the Catholique religion is not only publickly professed, in the most famous Kingdomes and Provinces of Europe, but also it is to be found in *Africk*, *Asia*, and *America*. And, albeit in diverse Countries, the publick profession be Heretical, Mahometical, or Heathnih; yet, even there, the Catholique Roman Church hath Fathers and children, professing her faith: and, what she lost by the falling away of Protestants in *Europe*, she has gained with much encrease, by the propagation of the Catholique faith, in the East and West *Indies*, & now of late in the great Kingdom of *China*, where many thowsands have ẽbraced the faith.

If then the Society of Christians in Communion with the Roman Church remaines still Catholique, notwithstanding that the Protestants have falne away from her, and albeit they would muster together all their forces against her: how much more is she Catholique in regard of Protestants, if they be taken a part by their diverse sects & scattered troops, as in all reason they ought to be? For none should be esteem'd of one religion, but these, who are of one Communion; and therefore, since Vniversality doth necessarly include Vnity, no Protestant Church can be further Vniversal, then her Communion is spread, which will be found to be so little a way, that every one of those Protestant Churches, especially being compared with the Roman Catholique, will deserve rather the title of particular, then of Vniversal.

Moreover, the holy Fathers have observed, that as the Church in Communiõ with the sea of Rome has ever had the thing signifyed by the word Catholique: so she alone has ever possessed the glorious title of Catholique, whereof heretiques have been very ambitious, but could never obtain it. S. Augustin did esteem the title of Catholique so plain an evidence of the true Church, that he said: *In the bosome of the Church, the very name of Catholique holds me, which not without cause amongst so many heresies, that Church alone hath so obtayn'd; that, although all heretiques would have themselvs called Catholiques; yet, when a stran-*

Aug. cont. epist. fund. c. 4.

ger enquires any of them, where the Catholiques do assemble, no heretique is so bold as to shew him his own meeting place. Again he saith: *We must hold the Communion of that Church, which is called Catholique, both by her owne, and by strangers.* *Idem lib. de vera relig. c. 6.*

This name of Catholique the true Church received from the Apostles, to make her be known from all hereticall Congregations: which she has ever caried as a badge of truth, & a title of great honour. S. Cyril, expounding the Apostles Creed, saith: *For this end thy faith has given to thee this article, the holy Catholique Church, that thou mayst avoid the polluted Conventicles of heretiques.* And a little after: *When thou commest into a Town, enquire not simply where the Temple of our Lord is, for heretiques also call their dens, Temples. Neither ask simply, where the Church is; but ask, where is the Catholique Church: For that is the* proper Name *of this holy Church.* Vpon the other part: as no heresies could ever be Vniversal, for time or place, (for he, who has prescribed bounds to the Sea, has also ordain'd that no heresie can cover the earth) so by the divine Providence they could never obtain the title of *Catholique* but were ever denominated from their Authors: as *Arians, Pelagians, Lutherans, Calvinists*; or from some accident; *as Protestants*, for protesting against the Emperours Edicts: which sorts of names, S. Hierom affirmes to be evidēt marks of the Synagogue of *Anti-Christ.* Neither indeed can any new sects, with any *Cyril. Hierosol. Catech. 15.* *Hierom. cont. Lucifer-ianos.*

probability, call themſelvs Catholiques. For what would be more ridiculous; then, if the *Independents*, or *Quakers*, who are of ſo late ſtanding, and of ſo litle extenſion, would ſtile themſelvs Catholiques: this word ſignifying Vniverſality, both of time & place, which they evidently want? The ſame may be as iuſtly ſaid of the *Presbyterians*, or of any other Proteſtant Congregation. And, if any of theſe ſects were ſo vnwiſe as to call themſelvs ſo, they would not be vnderſtood, but taken for Papiſts.

I remember, that my Catholique friend ſhew me, that it has been an ordinary cuſtom of thoſe, who ſeparat themſelv's from the Catholique Church; when they ſee, that they neither have the thing ſignifyed by the word *Catholique*; nor can obtain the title of it, to ſhew themſelvs enemies to both. This the old Donatiſts did, who pretended that it was not neceſſary, the true Church ſhould have communion of Nations or be Vniverſal; that truth is often among a few, and that it was the fault of many to erre. This ſame ſome Proteſtants do pretend. Againſt which may be oppoſed the words of S. Auguſtin, who ſaith: *As he ſhall be Anathema or accurſed, who preacheth, that neither Chriſt ſuffered, nor roſe again; becauſe we learned by the Goſpel, that it behoved Chriſt to ſuffer and to riſe again the third day: ſo he ſhall alſo be anathema, whoſoever preacheth the Church to be elſwhere, then in the Communion of all Nations: becauſe, by the ſelf ſame Goſpel,*

Aug. cont. Creſcon. l.3.c.66.

Aug. epiſt. 48

we learn in the words next following, pennance to be preached in his name, and remission of sins, throughout all Nations. Then, for the word *Catholique*, Luther was so great an enemy to it, that he tooke it out of the Apostles Creed, putting the word *Christian* in place of it. Our Presbyterians ordinarly abstain from the word *Catholique*, turning it *Vniversal*. Beza calls it *the vain tearme Catholique*. A great Apostle of the Covenant, shew both his envie & anger, at this word. For when a Gentlemã in the North, who had been summoned not long ago, to give an account of his faith, before the Presbytery of *Aberdeen*, had profest himself to be a *Catholique*: the said Apostle was offended with that title, and willed him to call himself a Papist: which he neglecting to do, the Minister thẽ enquired of him: *If the women of his religion called themselvs Catholiques also?* Which question had such an vncivil sense, (as he proposed it) that some of his more modest brethren, sitting in judgment with him, shew, both by their Countenance and words, their dislike of his vncivility. S. Augustin relates, how the Donatists also were great Enemies to the word *Catholique*, calling it *a humane forgerie, or fiction*, which the holy Father calls *words of blasphemie*.

Beza in præfat. novi Testam.

Aug. lib. 1. cont. Gaudent. c. 33.

To conclude therefore this point. As it is evident, both by the Creed, and by the Scripture that the true Church must be Catholique; so it's very clear & certain, that the Protestant Church, before Luther, was not Catholique; that as yet, it is not Catholique, and, by all ap-

pearance, never will be. For, according to the nature of hereſie, it gote all what it poſſeſſeth, at the firſt hurle; and theſe 80. years, it hath made no progreſſe, but rather by its own diviſions hath gone backward, and has been ſtill on the looſing hand. Therefore, the Proteſtant Church, not being Catholique, cannot be the true Church. Vpon the other part, it is no leſſe evident, that, of all Chriſtian ſocieties, the Church in Communion with the ſea of Rome was the Catholique Church, in the time of the Apoſtles, as it was alſo, in the time of S. Auguſtin and of the holy Fathers; and ever ſince, it has had the Communion of Nations, kept all General Councels, made decrees, condemned all Errors & hereſies: And, in a word, what the holy Scriptures have ſo clearly foretould of the Vniverſality of Chriſts Church, and of the converſion of Gentils from infidelity to Chriſtianity, hath been accomplished in this Church alone, and performed by her members. Therefore, this Church, and no other, is the holy Catholique and true Church of Chriſt.

CHAP.

CHAP. XXXV.

The true Church proved by her continued succession, & lawfull vocation of her Pastors: for which, she is called Apostolique.

BY this note or property of *Apostolique*, the holy Fathers and auncient Councels would have the true Church clearly known and distinguished, from all new sects & heresies. The Church is called Apostolique, principally for two reasons. First, because it was founded by the Apostles, and from their time must continue vnto the end of the world. Secondly, because the Pastors thereof derive their Mission from the Apostles, by ordinary calling & personal succession. In the first sense, the true Church is clearly distinguished, from all sects and false Churches: because they were not founded by the Apostles, but by some new pretended Reformers, who arose after the Apostles, in their several generations; and therefore, these new Churches, founded and erected by them, are not called Apostolique; but have their denomination, from their founders: such as the *Arians*, *Pelagians*, *Lutherans*, *Calvinists*. In the second sense, she is also clearly distinguished from false Churches: because they have not lawful Pastors, deriving their

vocation from the Apoſtles, by a continued and vninterrupted ſucceſſion; but intrude themſelvs into the office of Paſtors, without any lawfull calling. Of the firſt ſenſe of the word *Apoſtolique*, we have ſpoken ſufficiently above, when we proved the true Church, by her perpetuity and continued ſucceſſion; and diſproved all falſe Churches, for want of it; which proofes need not to be here repeated. Of the ſecond ſenſe of the word *Apoſtolique*, we ſhall here briefly ſpeak.

Beſids the authority of the Creed, it is evident by the Scriptures, that there muſt be alwayes Paſtors in the Church, lawfully called to that charge. God ſaith by the Prophet Eſay: *vpon thy walls, ô Ieruſalem, I have appointed watchmen, all the day and all the night. They ſhall not hold their peace for ever.* The Apoſtle S. Paul sheweth, how our Saviour performed this promiſe, by appoynting Paſtors and Teachers, *To the conſummation of the Saints, for the work of the Miniſterie, for the edifying of the body of Chriſt, till we all meet in the Vnity of faith.* Our Saviour alſo has promiſed his continual aſſiſtance vnto the Paſtors of his Church: *Behold, I am with you alwayes, even vnto the conſummation of the world.* As there muſt be alwayes Paſtors in the Church, ſo they muſt be lawfully called to that charge; or elſe, they are not Paſtors, but Theeves and Robbers. S. Paul ſaith: *no man takes vpon him that honour, but he, who is called of God, as Aaron.* And again: *how ſhall they preach, vnleſſe they be ſent?*

Eſay 62. 6.
Epheſ. 4. 11.
Math. vlt.
Heb. 5. 4.
Rom. 10 15.

God, in the old Testament, reproved those, who went without mission, saying: *I had not sent these Prophets, yet they ran, and prophesied falsly in my name.* Christ saith: *Who entereth not by the doore into the shee fold, but climbeth another way, is a theef and a robber.* Moreover, our Saviour has put a strict obligation, vpon all people, to hear and obey their lawfull Pastors, and has forewarned them earnestly, to beware of false Prophets. Of the first, he saith: *Who heares you, heares me, and who contemns you, contemns me.* And, *whosoever shall not receive you, nor heare your words,* &c. *Verily, I say vnto you, it shal be more tolerable for the land of the Sodomits & Gomorrheans in the day of Iudgment, then for that Citie.* Of false Teachers, he saith: *Beware, that no man seduce you: for many shall come in my name.* And again: *Take great heede of false Prophets.* S. Paul, to the like purpose, forewarneth the Ephesians, saying: *Take heede to your selvs; I know, that after my departure, there will ravening Wolves enter in among yow,* &c. *For the which cause, be Vigilant.* Seing then we know evidently, by the Scriptures, that there must remain always true and Lawfull Pastors in the Church; and that false Prophets will also arise: That we are obliged vnder paine of damnation, to heare the first, and vnder no lesse danger, to beware of the last: It is most certain, that the goodnesse of God, (who promised such a clear way, vnder the Gospel, that fooles should not erre in it) has ordaind an ea-

Ieremie 23. 21. and 27. 15.
Iohn. 10. 1.
Luke 10. 16. Math. 10. 15.
Math. 24. 5.
Math 7. 15.
Act: 20 28. 30.

ſy & ſenſible way, for all men, to diſcern, between true & falſe Paſtors; that they may be preſerved from error, in ſo great danger: or elſe, nor only fooles, but alſo wiſemen might be miſerably miſtaken, and miſled to their own perdition.

Now, the ſame Scripture points out this eaſy and direct way, if men would walk in it. For it shewes, that all true Paſtors muſt have ſenſible vocation & Miſſion; and theſe, who want them, cannot be true and Lawful Paſtors First it's evident, that our Saviour did ſenſibly call 12. Apoſtles, and ſent them with commiſſion, to feed & govern his Church. Secondly, the Apoſtles did alſo ſenſibly call and ordain other Paſtors, as is evident, in the election & ordination of S. Mathias. Thirdly, the chief Paſtors, that is Bishops, received alſo power from the Apoſtles, to chooſe and ordain others, as is evident, in what the Scripture records of Titus and Timothee. This was ſo evident and ſenſible a way, that fooles might not erre in it. And, if this order was always obſerved, that none could be eſteem'd lawful Paſtors, but who were thus called and ordain'd by others, who had received that power: then it was as eaſy to know a true Paſtor, from a falſe Apoſtle; as it is eaſy to know, who is called to be a Iudge, in the State, from an vſurper: for they are both diſcernable, by eaſy and ſenſible ſigns. This is the doore, of which our Saviour ſpeaks; by which all theſe, who are lawfull Paſtors, enter into the government of

the Church; and all theſe, who enter not by this doore, and yet vſurp that honour to be Paſtors of the Church, are theevs, who climb vp another way, and ſo may be eaſily known. The auncient Iewes had alſo an eaſy way to know their ordinary Prieſts & Paſtors, from vſurpers: For, among them, none were Prieſts; but theſe, who were deſcended from Levi by Aaron, by natural generation. But, in the Law of grace, it is more eaſy; where none are to be eſteem'd Bishops & Lawfull Paſtors, but theſe, who are deſcended from the holy Apoſtles, by viſible ordination & perſonal ſucceſſion.

The holy Fathers did vſe this ſucceſſion and Vocation of Paſtors, as a moſt evident argument, to demonſtrat the true Church; and by want of theſe, they diſcovered alſo as clearly all falſe Churches. For it's certain, the true Church cannot be without lawfull Paſtors, & lawfull Paſtors cannot be without lawfull Vocation & ordination; &, where there are no true Paſtors, lawfully called and ordaind, there can be no true Church. S. Ireneus proves the true Church, by the Succeſſion of Paſtors; which he calls a clear demonſtration, by which all heretiques are confounded. Tertullian requires the heretiques, to bring forth the origine of their Churches, to recite the order of their Bishops, by ſucceſſion from the Apoſtles. As it is evident then, that vocation & ſucceſſion of Paſtors, by lawfull ordination, is an inſeparable propertie of the true Church: So We ſhall now briefly ſee, to which Church it beſt agrees,

Irenæus lib. 3. c. 3

Tert. lib. de præſcrip

whither to the Protestant, or to the Church in Communion with the Sea of Rome.

I find, that the Protestant Pastors are as much perplexed, to show the lawfulnesse of their Vocation, after Luther, as they were vexed, to show, where their Church was before him. For they run from one shift to another; and, what some say, others controule & severly censure. As there were three principal sorts of Protestants, to witt: the Lutherans, Calvinists & these of the late English Church; so, I find, they bring three different answers, to the question of their Ministers vocation. Some say, the Lutherian Ministers have an ordinary vocation, because Luther was made a Priest in the Roman Church But this answer is frivolous. For first, Luther, by that Vocation, got only commission to preach the doctrin of that Church, and not to preach against it. Secondly, it is monstruously absurd for the Lutherians, to derive their Vocation from that Church, which their first Apostle esteem'd Anti-Christian. Thirdly, Although Luthers own vocation were supposed to be good, how could he, being only a simple Priest, ordain others; since, from the beginning of Christianity, it was never known, that a Priest could be ordaind by any, but by a Bishop? Fourthly, Luther succeeded to none, neither Bishop or Priest, who professed his doctrin; and therefore, the Lutherans are, in their first source, destitute of succession, and in their progresse, of lawfull ordination; and so neither Luther,

nor his ſucceſſors, have any lawfull Vocation.

Calvin & moſt of his Schollers renounce the way of ordinary, & run to an extraordinary vocation: for they are ashamed, to derive their vocation from the Roman Church, which they imagine to be Anti-Chriſtian: neither can they do it, becauſe Calvin was never ordain'd a Prieſt. *By the tyranny of the Pope, the true line of ordination was interrupted: now, there is need of a new ſupple. And truly this was an extraordinary charge which the Lord impoſed on vs.* To him accords his Scholler Beza, who ſaith: that, at the beginning of their Church, *ordinary vocation appear'd no where.* And, in the Conference at Poyſie, being enquired of his Vocation, he ſaid it was extraordinary. Againſt this pretext of extraordinary vocation, which is followed by all the Puritians, other Proteſtants do sharply inveigh. Saravia ſaith; *that it's a doctrine full of danger, of a new and evil example, and vpholden by no teſtimony of the Scripture.* Diverſe other Proteſtants, cited in the Proteſtants Apologie, reiect this extraordinary vocation, as fanatical, and opening a way to all ſeducers, who may make the ſame pretext. And now, the Preſbyterians find by ſad experience, that the *Independents*, *Anabaptiſts* and others make vſe of it, againſt themſelvs.

Cal. lib. 4. Inſtit. c. 3. par. 4.

Beza in epiſt. ad Alemannum.

Saravia in defen. cont. Bez. p. 73. Prot. Apol. tract. 1. c. 2. ſect. 3. ſubd. 2.

But, that Calvin and his followers had no extraordinary vocation, may be eaſily shown. For, vnto that, there are two things requiſite, according to the examples, recorded in the

Scriptures. First, that God ſpeak ſenſibly vnto one, whom he is to call extraordinarly: as he did to Moyſes, Elias, S. Paul Secondly, That he make that appeare by ſome miracle. The firſt is not ſufficient, without the ſecond: To which may be ioynd a third condition, to witt, holyneſſe of life & doctrin, which becomes Gods extraordinary Ambaſſadours; without which, even their miracles ought to be ſuſpected. Now, not only one, but all theſe conditions were viſibly deficient in Calvin & the other pretended Reformers. For never any of them was ſo impudent, as to ſay, that God ſpake ſenſibly to them: albeit Luther confeſſeth, that the Devil conferred oftner then once, with him. Then they were ſo impotēt of working miracles, that Eraſmus obiects to them, *They were never as yet able, ſo much as to cure a lame horſe.* Laſtly, their lives were not extraordinary for holyneſſe, befitting an extraordinary Vocation: as we have ſeen above. Luthers ſentence againſt *Muſter*, makes alſo againſt Calvin. *If he pretend*, ſaith Luther, *that he is ſent by God, as the Apoſtles: let him prove that, by doing ſignes and miracles: for, where ever God will change the ordinary way, there always he works miracles.*

Eraſm. in diatrib. de lib. arb.

Luth. ad Senat. Mihus.

Laſtly, the late Church of England pretended a ſucceſſion & lawfull Vocation of her Paſtors, above all other Proteſtants. For ſo, Mr *Maſon praiſeth and admireth the ſweet and ſingular providence of God, towards the new Church of England; that, when other reformed Churches were enforced through neceſſity, to admit extra-*

Maſon of the conſecration epiſt. dedicatorie.

ordinary Fathers, or Ordainers; that is, to receive ordination from inferiour Miniſters or Prieſts: yet, the Church of England had alwayes Bishops, who, according to the ordinary and moſt ſecure cuſtom of the Church, had conferred holy Orders. But this pretence is alſo falſe and frivolous. For either, the firſt Proteſtant Bishops, in Queen Elizabeth time, were ordaind by the Catholique Bishops; or had their Vocation from ſome others; as from the Queen and Parliament. The firſt cannot be ſaid. For both *Sanderus*, and *Dr. Champney* show, that the Catholique Bishops choo ſed rather to die in priſon (as they did) then to impoſe their hands vpon the Queens new deſign'd Proteſtant Bishops. Beſids, M. Whitaker and Fulk renounce the Catholique ordination, as vnlawfull; albeit all the more late Diuines of the English Church had their recourſe vnto it; in ſo much, that Fulk expreſſeth himſelf very paſſionatly, thus; *We, with our whole heart, renounce, abhorre, deteſt and ſpit at your filthie Anti-Chriſtian Orders.* So full of confuſion are they in this matter; that, what ſome of their greateſt Divins eſteem their greateſt glory, others, no leſſe famous among them, think their greateſt ſhame. Moreover, albeit the Catholique Bishops were granted to have impoſed their hands on the firſt Proteſtant Bishops: yet, by that ordination, they made them only Catholique and not Proteſtant Bishops: for the Church in all reaſon, and common ſenſe, cannot give a lawfull Vocation to any Paſtors, to

Sander de ſchiſ. Angl. Champ. de Vocat. Miniſtrorum

Fulk in 2. ant. apud Brairlie tr. 2. c. 2 ſect. 6 ad Dr

preach and act againſt her ſelf. Therefore, if theſe firſt Bishops of the late English Church were Proteſtants, when they were ordain'd; they were not lawfully ordaind: and, if they became thereafter Proteſtants, they loſt all lawfull exercice of their power of ordination: when they vſed it againſt that Church, from which they pretend to derive their lawfull vocation. Laſtly, the firſt Proteſtant Bishops, in King Edward the ſixth or Queen Elizabeths time, ſucceeded to no other Proteſtant Bishops, much leſſe, can they show their ſucceſſion vnto the Apoſtles: as is requiſite to make them lawfull and Apoſtolical Bishops.

If it be ſaid, that the firſt Proteſtant Bishops were made by vertue of the King or Queens ſupremacie, and by act of parliament: This is not the way preſcryved in the Scripture, which has been always obſerved in the Church. And, if theſe English Bishops & Paſtors had no more ſure ground, for their vocation, then the Royal Supremacy; it is no wonder, that they are both falne together, and that one Parliament has ranſacted, what others had enacted So we ſee, that the late English Church, has been reſolved into the ſame principles, of which it was firſt compoſed: as by the ſame iuſt iudgment, the Preſbyterians, who pretend an extraordinary vocation, are almoſt ſubverted by the Independents & Anabaptiſts vpon the ſame pretext.

It reſts, that I ſpeak now a word of our Scottish Miniſters Vocation, which I found

as groundleſſe, and more ridiculous, then any of the reſt. For, beſids, that the moſt part of them, at the beginning, were vnlettered men, and had no other Vocation to be Miniſters, then that which the Preſbyterians blame now in the Independents; the Vocation of M. *Knox* our great Reformer ſeems very ſtrange, as it is deſcribed in his own Chronicle. In one thing indeed he ſhew himſelf more Scrupulous, then Luther: for although he had been ordain'd a Roman Prieſt; yet, he thought (not without reaſon) that his Popish orders gave him no lawfull Vocation to be a Proteſtant Miniſter: and therefore, he expected another call, which was given him, after this manner. Some diſcontented Proteſtants, having conſpired together, had cruelly kill'd, (as a Proteſtant Author ſpeaks) Cardinal *Beaton*, within his own houſe, the caſtle of *S. Andrewes*, poſſeſſing themſelvs of all the Cardinals riches: and thereafter kept out the Caſtle in rebellion againſt the State. To this place of ſecurity M. *Knox* had his refuge, carying along with him ſome Gentlemens children, whom he inſtructed in the Grammar and new Catechiſme. His book ſaith, that, when theſe within the Caſtle perceived the manner of his doctrin; they dealt earneſtly with him, to take vpon him the function of a Preacher. But he refuſed, alledging he would not run, where God had not ſent him; meaning, that he would do nothing without a lawfull calling. Wherevpon they, going to a private Councel, reſolve or

Spots wood in his hiſtory &c.

Knox Chron. p. 74. 75

give a charge publickly to M. Knox, by the mouth of their preacher *Iohn Rough:* which was done, at the next Sermon, as it is there at more length deſcribed. So by this means, M. *Knox* gote his Vocation to be a Miniſter, from the call of that holy Congregation, which was guiltie of murder and robbery, and was then in actual rebellion, by the mouth of their Preacher, who could have no lawfull vocation himſelf; but being an vnlettered man, had taken vp, by all appearance, that calling at his own hand; as many others did. For it is ſaid of him, in the 74. page. *Albeit he was not the moſt learned, yet was his doctrin without corruption*, &c. I was much aſtonished, when this hiſtorie of our firſt Reformer his Vocation was firſt shown me, in his own book, by a Catholique, who did not faile, to manifeſt the ridiculouſneſſe of it, by all the circumſtances.

Now theſe are all the different Vocations of the Proteſtant Miniſters, and all and every one of them are ſo vnſufficient, that they are diſproved not only by Catholiques, but alſo by moſt famous Proteſtants, who are brought to ſuch confuſion, in this matter, that they hardly know what to ſay. For they can neither pretend ordinary nor extraordinary Vocation: not the firſt; becauſe they evidently want ſucceſſion, as alſo ordination: both which are requiſite to an ordinary calling. Not the ſecond: becauſe they want the power of working miracles, and have no extraordinary holyneſſe, which are qualities very requiſite and vſual for

all Gods extraordinary Ambaſſadours. And albeit neither of theſe qualities were required; yet, theſe who pretend this extraordinary Vocation, do fall into ſuch contradictions, that they are evidently known thereby, not to be Gods extraordinary Ambaſſadours: whom he never vſeth to ſend with contrary Commiſſions: So that, to the Proteſtant Miniſters or Bishops, agree well the words of *S. Cyprian.* *Theſe are men*, ſaith he, *who without any divin diſpoſition, preferre themſelvs amongrash people, who make themſelvs Prelats, without any lawfull ordination: who, none giving to them a Bishops office, take the name of Bishops vpon them.* Therefore, the Proteſtant Paſtors, wanting clearly ſucceſſion from the Apoſtles, are not Apoſtolique, and ſo are not true Paſtors but Vſurpers: and conſequently the Proteſtant Church is not the true Church; for that cannot be the true Church, which hath no lawfull Paſtors. *Cypr. de ſimplicit. Prælator.*

Vpon the other part, this ſucceſſion of Bishops from the Apoſtles, has been ever ſo evidently in the Church of the Roman Communion, that the holy Fathers did bring it, as a moſt evident argument, to show the true Church: and therefore, they reckon out ordinarly the ſucceſſion of the Roman Bishops. S. Auguſtin ſaith, *The Succeſſion of Prieſts from the Seat of Peter the Apoſtle, vnto the preſent Bishoprique, holds me in the Church.* And elswhere, shewing the continuance of the ſame ſucceſſion, he ſaith: *The continuance of the true Church, by* *Aug. cont. epiſt. fund. c. 4.*

Aug. lib. cons aduerſ. leg & proph. c. 20.

moſt certain ſucceſsion of Bishops, doth perſevere from the Apoſtles time, vnto ours, and to the times after vs again. And this ſucceſſion doth to this day continue in the Roman Church, as evidently, as it did in the time of the holy Fathers; neither can any thing be ſaid now againſt it, which might not have been ſaid as iuſtly by the auncient heretiques. Therefore, as the Church in Communion with the Sea of Rome has been shewed to be *one holy* and *Catholique* Church; ſo it is no leſſe evident, that it is *Apoſtolique*, having lawfull Paſtors (as it has ever had) deriving their Vocation from the holy Apoſtles, by lawfull ordination & perſonal ſucceſſion: and conſequently, this is the true Church & lawfull ſpouſe of Ieſus Chriſt.

This matter of Vocation is of great importance: becauſe doctrin depends vpon it; and becauſe it is eaſily diſcerned, ſo that, it is compared by our Saviour, to a *Gate*. As then, it is more eaſy to hold a theef at the gate, then to thruſt him out, being once let in; ſo all heretiques are more eaſily confounded, for lack of Vocation, which is to hold them at the doore of the Church, then by the falshood of their doctrin, which is to expell them, after they are once admitted. For, if they cannot bring evident teſtimonies of their Vocation & ordination, from a known Paſtor of the Chnrch: they are preſently known to be Wolves, who run, when they were not ſent; who enter not by the doore, but climb vp another way. Therefore, it is great deceit in ſome Miniſters,

Ioh. 10. 1.

to vndertake to prove the lawfulneſſe of their Vocation, by the truth of their doctrin: which is a prepoſterous and ridiculous way. *Core* and his complices taught no other doctrin, but that, which was taught by Moyſes; and yet, becauſe they vſurped the Prieſts office, we know how fearfully they were punished. What would be more ridiculous, then, if one would vſurp the Office of a Iudge in the ſtate: and then would prove himſelf to be a lawfull Iudge, by the iuſtice of his deciſions? This queſtion then of Vocation, being ſo important and eaſy, a Catholique gave me this advice, which I reſolve, Godwilling, to follow, never to admit a Miniſter to diſpute of religion, till he firſt shew the lawfulneſſe of his Vocation, and to make ever that the firſt queſtion. *Numer* 16.

Wherefore, having now ſeen ſuch evidence for the truth of the Roman Catholique Church, to which alone, the marks and properties of the true Church, recorded in Scripture, do ſo clearly agree, I will draw to an end, by this ſubſequent Concluſion.

CHAP. XXXVI.

The Concluſion.

AS light is more pleaſant, after darkneſſe; ſo is the invention of truth more delightfull, after errors. I have now, by Gods grace, and by the former Triall, ſeen, both our pre-

tended Reformations (which were called such great engyring Lights) to be nothing, but thick Ægyptian darkneſſe, obſcuring the chief and moſt clear truths of the Chriſtian Religion: both in doctrin, & diſciplin. I have now found amongſt the Proteſtants, what S. Auguſtin obſerved amongſt the Manichees, that they have nothing, but a meer promiſe of truth, a pretext of following only the Scriptures, whē indeed they follow their own Errors: That their doctrin is nothing, but counterfeit Mettall, which cannot endure the fire of Triall. Yea, I have clearly ſeen, that their Church, which is the groundwork of all, has not the leaſt reſemblance of the Church of Chriſt; as she is without ambiguity deſcribed, in the Scriptures. For, according to them, the Church of Chriſt muſt endure, for ever: But the Proteſtant Church has only endured, ſince the time of Luther. According to the Scriptures, the Church *caunot be hid*, but muſt ever shine, like a light, ſet vpon a Candleſtick: But the Proteſtant Church has lyen many hundred years hid and inviſible, vnder a bushell. The Church of Chriſt muſt have Vnity, as becomes the houſe of God: But the Proteſtant Church is full of diviſion & confuſion, both in doctrin, & diſciplin. The true Church muſt be holy, in all her doctrin, and fruitfull in produceing Saints: But the Proteſtant Church teacheth doctrines, which tend to prophaneſſe & to the neglect of piety & of all good works: and she is ſo barren, in produceing Saints, that she

Aug. cont. epiſt. fund, c. 4.

she profeſſeth to bring forth none, but thoſe who continually, or dayly, break mortally Gods Commandments. The true Church, according to the Scriptures, muſt be Catholique or Vniverſal, and muſt convert all Nations from infidelity to Chriſtianity: But the Proteſtant Church is only in parts & pettie corners of the earth: and has never, as yet, converted any Nation of Infidels; but, according to the nature of hereſy, has only pervertedſome ill Catholiques. The true Church muſt ever have true Paſtors, lawfully called and ordained, deriving their Succeſſion, by an vninterrupted line, from the holy Apoſtles: But the Proteſtant Churches firſt Paſtors ſucceeded to none; and, without any lawfull Vocation & ordination, did intrude themſelves by Vſurpation, into the Paſtoral office, as all their ſucceſſors have done. The true Church adheres ſo cloſly to the truth, that she is called in the Scriptures, *The pillar & ground of truth*: But the Proteſtant Church is ſo inconſtant, paſſing from one falshood into another; that she may be called *the Pillar & ground of Error*. The true Church, according to Chriſts promiſe, is ever directed by the Spirit of truth, into all truth: But the Proteſtant Church is miſgoverned, by the Spirit of giddineſſe; as is known by fresh experience. Theſe conſiderations, beſides others, make me ſee the great darkneſſe, wherein I lay, and have made me to admire of my former blindneſſe; that I, reading ſo frequently the Scriptures, did not ſee *1. Timoth. 3. 15.*

the monſtrous difference, which is between the Church of Chriſt, there ſo clearly deſcribed, and the Proteſtant Church, to which not one propertie of the true Church contain'd in the Scriptures doth agree. This shew me, how neceſſary it is to read the Scriptures with attention, and to implore the Divine Maieſty for ſpirituall illumination; without which darkneſſe will ſeem light, and light darkneſſe.

But in the holy Catholique Church, I found not only promiſe, but alſo performance of truth. I found her faith to be *more pretious then gold, which is tried by the fire,* as S. Peter ſpeaks; which, after greateſt oppoſition and triall, doth ever shine more brightly. I found, in this Church, clearly fulfilled, all the Propheſies, and that to her do agree all the properties of the true Church, deſcribed in the Scriptures. For this is the Church, which alone has endured, ſince the time of the Apoſtles. This is the Church, which, as a Citie ſeated on a hill, could never be hid: but, as a Candle ſet vpon a Candleſtick, hath enlightned the whole world. This is the Church, which has been admirable for its Vnity, and eminent for its ſanctity: replenishing the heaven with innumerable Saints, who have all lived and died, in the boſome of her Communion. This is the Church, which is Vniverſal for time & place, which has had her gates continually open night and day, to receive the ſtrength of the Gentils, which she alone has

1. *Pet.* 1. 7.

converted, from infidelity to Christianity. This is the Church, which has had a continued succession of Pastors, descending, without interruption, from the holy Apostles. This is the Church, which adheres so closely to the faith she once received, that she would never part from it, nor yield in one syllabe or letter, neither to Heathnish cruelty, nor to heretical impiety, and which neither force, nor flatterie could ever shake: so that, she may be iustly called the *Pillar & ground of Veritie.* This Church is the chast Virgin & Spouse of Christ, which has been ever falsly accused, as an Adultresse, by all Heretical Strumpets, and has been even overloaden with their Calumnies: but she has alwayes adhered vnto her heavenly spouse, who, in his own time, has manifested her innocencie, and brought confusion on her Enemies: And, in a word, this is the Church, which is admirable for its order and government; for its supreme authority, and invincible strength, for its heavenly doctrin, and great holynesse, and lastly for her power of working miracles. What then can I do more fitly, then, after so great darknesse, to embrace so clear a light? after so many dangerous errors and wandrings, to put my self in the direct way of Salvation, and incorporat my self without delay into this *one, holy, Catholique & Apostolique Church*: wherein all the holy Fathers & all the Saints have liv'd and dyed? What can I vse more properly, then the words of S. Augustin, who saith to this purpose: *sin-*

Aug. de util. credendi c. 17. *ce we see so great help of God, so great profit and fruite, shall we make any doubt at all, to retire vnto the bosome of that* Church, *which, from the Apostolique Sea, by succession of Bishops, has obtaind the Soveraign authority, heretiques in vain barking round about it? &c. To which, not to yield the* Primacy, *is either a matter of greateſt impiety, or of precipitat arrogancy.* The same Motives, which held S. Augustin within the Catholique Church, have drawn me vnto it:

Idem cont. epist. fund. c. 4. To witt: the *Consent of People and Nations, Authority begun by Miracles, nourished by Hope, enlarged by Charity, and Confirmed by Antiquity: The Succession of Priests, from the Seat of Peter, vnto the present Bishoprick: And last of all, the very name Catholique, which, not without cause, this Church has only obtaind, among so many Heresies.*

Iohn 1. 41. *Isha* 4. 29. As then S. *Andrew*, and the Woman of Samaria were glad, when they found the *Messias* foretould by the Prophets; because they were sure, to find with him, all truth: So am I no lesse overioyed, to have found the true *Church*, foretould and clearly described by the *Messias*: for, with her, I am sure to find all truth: since she is the Pillar and ground of Truth; and Christ has promised to her the Spirit of truth, to remain with her for ever, to lead her into all truth. As the Apostles believed Christ: for the voice of God the Father, who said; *This is my beloved Son: heare him; so I believe the* Church, *for* the voice of God the Son, who said: *Who heares you, heares me, and*

Mark. 9. 7. *Luke* 10. 16.

Who deſpiſeth you, deſpiſeth me, and who will *not hear the Church, let him be to thee, as a Heathen & a Publican.* And, as the holy Apoſtles did believe Chriſt, in all things; becauſe he received all, from his father: ſo I believe the Catholique Church, in all points, becauſe she has received all her doctrines, from Chriſt & his Apoſtles, and has faithfully retaind them. *This Catholique Church is she alone, which*, as an auncient Father writeth, *retaines the true worship. This is the fountain of truth, and Houſe of Faith. This is the Temple of God: into which, if one do not enter, or from which, if one go aſtray, he is a ſtranger from the hope of life and eternal Salvation.* Here, in this houſe of faith, is found the the true Catholique & invariable faith, of which S. Auguſtin truly ſaith: That no riches, no treaſures, no honors, no ſubſtance of this world are comparable vnto it. Therefore, in end, I will offer vp my thanksgiving vnto God, in the words of that glorious Doctor, for the ſame benefite. *Truly, O Lord, thou art my God, who haſt drawn me out of darkneſſe, and out of the ſhadow of death: and thou haſt called me, into thy admirable light, and behold* I *ſee. Thanks be given to thee, O thou, who art the illuminator of my ſoule. I looked back, and ſaw the darkneſſe, wherein* I *had been, and that profound black pitt wherein I had lyen: and I was ſore afraid, and ſaid* Wo, *Wo be to that darknes, wherein I lay. Wo, Wo be to that blindnes, wherein, I was not able to ſee the light of Heaven. Wo Wo to that former ignorance of mine, when I had no*

Matth. 18. 19.

Lactan. lib. 4. divinar. Inſtit. c. vlt.

Aug. ſerm. 1. de verbis Apoſt

Aug. Soliloq. c. 33.

knowledge of thee, O Lord. But I give thee thanks, O my Illuminator, and deliverer; because thou hast illuminated me, and I have knowen thee. Yet still am I come too late to thee, O thou antient Truth: too late am I come to know thee, O thou eternal Truth. And, because I cannot praise thee sufficiently, I humbly desire the blessed Virgin, & all the Angels & Saints of heaven, to blisse and magnify thy glorious name; and to offer vp their holy prayers for me, that, as by thy grace, I have acquired the true faith: So I may also attayn vnto sincere piety: and so may have the happinesse to praise thee, in their holy society, for all Eternity. Amen.

FINIS.

A LITLE TOVCH-STONE OF THE SCOTTISH COVENANT.

BEING deſirous, after the Triall of Presbytery, to take a ſerious view of the late famous, but now Vnfortunat Scottish Covenant, Presbyteries principal Chartour: I required the accuſtomed aſſiſtance of my above mentioned Catholique friend; which he willingly vouchſafed to me. Whereupon, we had diverſe Conferences, and he was alſo pleaſed to write ſome papers on this matter, for my contentment; out of which, I will make a brief Collection of ſome principall obſervations: whereby, as by a little Touch-ſtone, *the Covenant, which gliſtered ſo much for a time, and which was ſold for the pure gold of divine truth, may be ſeen, to be nothing but baſe, & Counterfeit Mettall.*

SECTION I.

Of the great eſteem, and high Titles of the Covenant; and that it was vniuſtly called, Gods Covenant.

THE reſpect, which the Covenanters gave to the Covenant, was ſo great, that perhaps it may ſeem incredible vnto poſterity. For they eſteemd it as much, as if God had ſent it from heaven, or had given expreſſe order for making it. They were not content, to eſteem it ſo much themſelvs, but they would have all perſons, within their power, to do the ſame; They were not ſatisfyed with mens ſimple profeſſion to beleeve it: but they enforced all perſons, to ſwear and ſubſcribe it, yea, and to take their Sacrament vpon it, and were reſolved by furious zeal, to propagate it by force, throughout the world. They gave it alſo high Titles: calling it ordinarily *Gods Covenant*, or the *Covenant betweeen God and the Kirk of Scotland*: *The Confeſſion of faith*: *The holy Covenant*, &c. All which ſhew their great eſteem of it.

At the very firſt ſerious view, and once reading over of the Covenant, we preſently ſaw, that it did not deſerve theſe high Titles, and eſpecially of *Gods Covenant:* becauſe it containd

ſome moſt groſſe and palpable lies, of which, we obſerved three moſt obvious.

The firſt is containd in the very firſt words of the Covenant, which begin thus. *We all, and every one of vs vnderwritten, proteſt, that, after long and due examination of our own Conſciences, in matters of true & falſe religion*, &c. where they profeſſe to have vſed long & due examination of their Conſciences, before they ſwore and ſubſcribed the Covenant. Now this is a falshood ſo manifeſt, that men need not to examine their conſcienſces: but only to recollect their ſenſes, and conſider, what their eys ſaw done, to diſcover it. For, when the Covenant was ſubſcrived, at the beginning of the Troubles, anno 1638. in the Grayfriers Church of *Edinburgh*: all the long examination then vſed, was to heare it once read over, accompanied with a Panegyrick, made by the Lord *Lowdon*, and a prayer by M. *Henderſon*: and immediatly thereafter, all almoſt, who were preſent, ran contentiouſly to it. Throughout the reſt of the Countrey, the Miniſters commendation of it was made to ſerve, for all the peoples long & due examination, and preſently followed their ſubſcription, with an implicit faith vpon the Miniſters bare word: which is no ſure ground to relie vpon. The Puritans ran to it every where, with little knowledge and furious Zeal, that they might pull down the Bishops: and the old Proteſtants, being awakned by their falſe Alarmes, did ſwear and ſubſcribe it inconſideratly; that they

might oppoſe the entrance of Popery, which, they were made beleeve, to be at the doore. So that, it is evident, even to ſenſe, that few of the Covenanters vſed any diligence, moſt of them vſed none at all, and none of them vſed long and due examination of their Conſciences: but their Subſcriptions and oaths went before their knowledge, and their knowledge before due Trial and diligence. Whereof this is an evident ſign, that, as yet, after 19. years agitation, few of their chief heads know all the points abiured in the Covenant, as *opus operatum*, *Works of Supererogation*, *Stations*, and the like. Therefore, the firſt words of the Covenant are manifeſtly falſe.

The ſecond groſſe vntruth is a little after the Middle of the Covenant, in theſe words. *And, ſeing many are ſtirred vp by Satan and the Roman Anti-Chriſt, to promiſe, ſwear & ſubſcribe, and for a time vſe the holy Sacraments of the Kirk deceitfully, againſt their own Conſciences: minding thereby, firſt, under the external Cloak of religion, to corrupt and ſubvert ſecretly Gods true religion, within the Kirk: and afterward, when time may ſerve, to become open Enemies and Perſecutors of the ſame: vnder Vain hopes of the Popes diſpenſation, deviſed againſt Gods word, to his greater Confuſion, and to their double condemnation, in the day of the Lord Ieſus*, &c. Here, ſaid the Catholique, are linked together diverſe lies, and not only lies, but calumnies: and both ſo evidently falſe & impudent, that the Father of lies, if he had any ſhame,

might be ashamed of them. For what can be more false, and malitious, then to say, that the Pope stirres vp Catholiques, to swear and subscrybe the Protestant, & to abiure the Catholique Religion, against their Consciences? That he stirres them vp, to vse the Protestants Sacraments, and that of purpose, to subvert their religion, vnder hope of his dispensation? First, the Catholique Church hath ever constantly taught, with S. Paul, that no evil is to be done, that good may come of it, and therefore, much lesse is the greatest of evils to be done, such as is, the renouncing of the Catholique faith, and swearing of a contrary Religion, against the light of a mans conscience. Secondly, she condemned the *Helchesits*, in the primitive times, as Heretiques; for affirming, that it was lawfull to Christians, to deny Christ externally, in the time of torments & persecution. Thirdly, the Popes, of whom, the Puritans think no sin to lie, are so far from stirring vp Catholiques, to do the forsaid abominations, that they earnestly dehort them from approaching to the least degree of such impiety. Which, to passe by other Instances, may be known by the Breviat of Pope *Paul* the fift, directed to the English Catholiques, in *October*, 1606. Where he saith: *We have vnderstood, that you are compelled by the threatnings of most grievous paines, to go vnto the Temples of Heretiques, to frequent their Meetings, to be present at their Sermons: Truly we vndoubtedly beleeve, that those, who, with so great Constancy and courage,*

Rom. 3. v. 8.

Euseb. lib. 6. cap. 31.

have ſuffered moſt fierce perſecutions, and almoſt infinit miſeries, will never treſpaſſe ſo, as to be defiled with the ſociety of the deſertors of the Divine Law. Nevertheleſſe, We, being ſtirred vp by the zeal of our Paſtoral charge, and out of the Fatherly care we have, of the Salvation of your ſoules, are forced to admonish and earneſtly beſeech you: that, by no means, you would go vnto the Temples of Heretiques, or heare their Sermons, or communicat with them in Rites: leaſt you incurre the wrath of God. For it is not lawfull for you, to do theſe things, without the dammage of the Divin worship, and of your own Salvation. If the Pope dehorts ſo earneſtly the Catholiques, from going to the heretiques Temples; how much more doth he dehort them, from abiuring the Catholique faith, and from receiving the Puritans Sacraments? If the Pope only connived at ſuch actions, it would be a lie and calumnie great enough, to ſay, he ſtirred vp Catholiques to do them. But it is a monſtrous lie and calumnie, to ſay, he ſtirres vp men to do ſuch abominations, when he ſtirres them vp to the contrary. Neither can the Covenanters ever ſhew, that any Pope did otherwiſe, ſince ever the Proteſtant religion began. The Catholiques beleeve, that God has ſuch a care of his Church, that it needs not, by periuries, diſſimulations, or any falſe wayes, to be advanced: and they know alſo, that all hereticall Churches need not, by ſuch vniuſt means, to be by them ſubverted. For, by their own diviſions, they are ſuffi-

cient to ſubvert themſelvs; as long experience hath shewed. Laſtly, it is falſe, that theſe Catholiques, who, againſt their conſciences, renounce their religion; do it vpon hopes of the Popes Diſpenſation: For all Catholiques know, that the Pope, as he himſelf profeſſeth, cannot diſpence in any thing, that is intrinſecally evil, and againſt the eternal Law of God; as that action is, in the higheſt degree. All which may be known to moderate Proteſt nts, even by the Confeſſion of Apoſtat Catholiques.

Therefore, theſe being ſo groundleſſe lies, and malitious calumnies, the Covenant did well to begin them with the Father of lies; for thus it ſpeaks: *And, ſeing many are ſtirred vp by Satan & the Roman Anti-Chriſt*, &c. But it had been no lie, if the Miniſters had been yoaked with the Devil in that work: For they have concurred oftentimes with him, to draw and force diverſe Catholiques, to renounce their faith, againſt their conſciences: as has been known by many late experiences, ſince the Covenant began.

But it is ſtrange, to ſee famous Proteſtants, yea, and the very ſame Accuſers, guilty of the ſame Crimes, which they falſly lay to the charge of others, which may be shewed by their own Monuments. Who is eſteem'd a more famous Proteſtant, then Queen Elizabeth, the Foundreſſe of the Late English Church? And yet she is taxed by M. *Knox*, for faigning her ſelf to have been a Papiſt, for

Knox Chron. pag 226

bowing to *Idolatry, and going to Maſſe*, all the time of her Siſter Queen Maries reigne. It is known alſo, how ſhortly, after her ſiſters death, she ſubverted, all that in her lay, the Catholique religion; albeit she ſware to maintain it, at her Coronation. Who gave her Diſpenſation to vſe ſuch diſſimulation in religion? Surely it was not the Pope; but rather she, as head of her own Church, which is now alſo ſubverted, did diſpence with her ſelf. It is yet fresh in all mens memorie, how many of the Puritans did ſwear obedience to their Bishops, and conformity to the late English Churches orders: and yet, when time ſerved, they ſubverted both. who gave them Diſpenſations for ſuch hypocriſies and periuries? That is one of their rare privileges, that they all, and every one of them, by more then Papal power, can diſpence with themſelvs: as Becan shewes, in a ſpecial Treatiſe of their Privileges.

The third groſſe vntruth of the Covenant, followeth, in theſe words. *We therefore, willing to take away all ſuſpicion of hypocriſy, and of ſuch double dealing with God and his Kirk, proteſt, and call the Searcher of all hearts to witneſſe, that our Minds and hearts do fully agree, with this our Confeſſion, oath, and ſubſcription: ſo that we are not moved, for any worldly reſpect, but are perſwaded only in our Conſciences*, &c. As thē the foundation was falſe, ſo is this fabrique which is raiſed on it. For the moſt rigid Covenanters know, that many thowſand Proteſtants were made to put their hands to the Covenant,

Covenant, whoſe hearts were far from it: and when they could, shew both their hearts & hands againſt it. And they were ſo far, from being moved, without worldly reſpects; that for theſe only, they were induced to take the Covenant; and, ſo ſoone as theſe failed, they abandoned it.

By all which, it is evident, that this Covenant, which containes ſo many groſſe lies and Calumnies, againſt very ſenſe and experience, cannot be the Covenant of God; who Loves truth, and hates lies.

SECTION II.

That the Covenant is not a Confeſſion, but a Denyal of the Faith.

THE Covenant carieth this Title in print. *The National Covenant, or Confeſſion of Faith*, &c. But it appeared very ſoon to vs, not to deſerve that Title; but rather that it ought to be called; a *Confoſſion, or Denyal of the faith*, which it deny's not ſimply, but with many horrible execrations and blaſphemies.

All hereſies are of a Malignant Nature, conſiſting in denyal of ſome points of the Catholique faith: But there are ſome, which deny fewer, and others more points of it. In the primitive times, ſome hereſies were caſt out of the Church, for one word only againſt the faith: But the Covenant and Preſbyterian religion

deny almoſt al the points of the Catholique faith. For they run through heaven & earth, the Church Triumphant and Militant, they leave neither God nor man, the Angels nor the Saints, the living nor the dead vntouched: but they rob every one of them, of ſome excellent privilege. For they ſpoile God of his goodneſſe, by making him the Author of ſin: Chriſt of his merits, by denying he dyed for all; and the holy Trinity of Glory. They ſpoile the Angels and the Saints of their felicity, and of all reſpect and reverence from men They rob the Church of the continual aſſiſtance of the Holy Ghoſt; Man of his free-will, the living of the prayers of the Saints, and the faithfull departed of the ſuffrages of the living. They rob the Sacraments of Grace, and the Commandments of obedience. Yea, what have they left vntouched, in the Church? They have taken away many books of the Scriptures, almoſt all the Sacraments, all Traditions, Prieſthood, Sacrifice Vowes, ſet Faſts, Feſtival Dayes, Altars, Reliques, Holy Images, all Monuments of Piety, all the antient Eccleſiaſtical Lawes, all Order and Diſciplin, all Comlineſſe and beauty from the Houſe of God. They have abolished the Apoſtolique Government, denyed the Apoſtles Creed, ſubverted the Divine Commandments, and abiured all the Evangelical Counſels, and many more points have they deſtroyed, as we ſhall ſee, in the progreſſe of the Covenant; ſo, that never any hereſy deſerved more the title

of *Deſtroyer*, never any heretical Confeſſion of Faith deſerved ſo much the Title of the *Negation of Faith*, as the *Covenant*. For never any hereſy, or negative Confeſſion denyed ſo many points of the Catholique faith; and ſo overturn'd the Chriſtian Religion, both in doctrin & diſciplin, & in all the Monuments and helps of Piety.

As the matter of the Covenant is very large, containing ſo many points of the Catholique Faith, which it deny's; ſo the manner, how it doth renounce them (which is as it were the life and forme of the Covenant) is very conſiderable. For it doth not only deny theſe articles: but it deteſts and abiures them, yea and blaſphemes them, adding a blaſphemous Epithet, almoſt to every point. For thus it ſpeaks: We renounce and deteſt the *Vſurped authority of the Roman Anti-Chriſt*, his *Wicked* Hierarchie, his *Devilish* Maſſe, *Blaſphemous* Prieſthood, *Profane* Sacrifice, *Baſtard* Sacraments, *Doubtſome* Faith, *Deſperat* Repentance, &c.

Behold, ſaid the Catholique to me, what a Rapſodie of lies and calumnies, againſt manifeſt ſenſe and experience, againſt the ancient faith and true religion was fathered vpon God the Author of truth, and was called his Covenant! Behold, what a blaſphemous *Negation* of the Faith, was entitled the Confeſſion of Faith! Behold, what a monſtrous Idol of lies, execrations & blaſphemies, the Covenanters did ſo highly honour & reverence, as if it had been Gods vndoubted truth: and not only did

Idolatrize it themſelv's: but, with furious zeal and rigour, enforced others, to adore, it againſt their Conſciences, S. Cyprian affirmes, that *the Devil, in place of the old Pagan Idols, has invented the deceits of Errors & Hereſies:* and S. Hierom ſaith: *that all Heretiques are Idolaters, adoring their own fictions, and imaginations,* as divin truths. According to this doctrine, if the Covenant containe hereſies (as we ſhall ſee it containes not a few) the Covenanters have been great Idolaters. The old Pagans did indeed adore falſe Gods and the works of their own hands: but never any, carying the name o Chr ſtians, did more Idolatrize the fancies of their own braines, then the Covenanters have done. The proſperity of the Covenant for a time, did blind many: but now, the Viſitation, which God has ſent vpon it, has opened the ey's of a great part: ſo that the Covenant, which was before the obiect of their greateſt reverence & reſpect, is now become the ſubiect of their laughter & ſport. The Propher Ieremy foretells, that theſe miſeries should befalls to all Idols. *They are vain things,* ſaith he, *and a work worthy to be laughed at: in time of their Viſitation they shall perish.* Which words S. Hierom applies excellently to Hereſies. *Who would not laugh,* ſaith he, *when he conſiders the Idols of Heretiques? &c. Hereſies prevaile only, for a time, that theſe, who are choſen, may be made manifeſt, and be approved. But, when the Viſitation of God comes, and his eys do behold their fooleries, then all are quyet*

Cypr. de Symb. Prælator. Hieron in Eſaiã 6. 21.

Ieremy 10. 15. Hieron. in hunc locum.

and ſi e t. And ſo now is the Covenant, ſilent, and fallen aſleep.

But enough, for our intended brevity, of the falſe Titles of the Covenant, and of the groſſe vntruths in it, againſt ſenſe. We ſhall now run brieflı through the Spiritual vntruths of it againſt Faith.

SECTION III.

Of the Cov enantes Vain pretext of the word and Spir t of God: and of the marks, by which they deſcribe their Rel gion.

THAT this matter may proceed more clearly, we ſhall ſet down in order the words of the Covenant; and then ſubioyn the Obſervations we made vpon them. The Preface then of it goes thus.

C venant.

Wee all, and ev ry one of vs vnderwritten proteſt, that, after long & due examination of our Conſciences, in matters of true & falſe religion. Wee are now, throughly reſolved of the truth, by the Word & Spirit of God: And therefore, We beleeve, with our hearts, confeſſe with our mouths, ſubſcribe with our hands, and conſtantly affirme, before God & the Whole World, that this only is the true Chriſtian faith and Religion, pleaſing God, and bringing ſalvation to man, which now is, by

the mercy of God, revealed to the World, by the preaching of the bleſſed Evangel, and received, beleeved, and defended by many and ſundry notable Kirks & Realms: but chiefly by the Kirk of Scotland, the Kings Maieſty, and the three Eſtates of this Realm as Gods eternal Truth, and only ground of our Salvation: as more particularly is confeſſed in the Confeſſion of our faith eſtabliſhed, and publickly confirmed by Sundry Acts of Parliament: and now of a long time, hath been openly profeſſed by the Kings Maieſty, and whole body of this Realm, both in Burgh and Land. To the which Confeſſion and forme of Religion, we willingly agree in our Conſciences, in all points, as vnto Gods vndoubted Truth, and Verity grounded only vpon his written word.

To paſſe by the firſt ſenſible vntruth, about the long and due examination of their conſciences, which was lately touched; they pretend next, that they are fully perſwaded of the truth of their Religion, by the word and Spirit of God. But this is no new ſong, neither is it only peculiar to them. All ſects, although never ſo monſtrous, which receiv'd the Scriptures, have made, and do make the ſame pretexts: And this they muſt all do, or elſe they would get few followers. But that the Covenanters make this pretext as falſly, as any other ſects, is very evident. For firſt, they falſly pretend to be perſwaded of the truth of their Religion, by the word of God, ſeing they beleeve diverſe points, as principal articles of their religion, which are expreſly againſt

the word of God. Which may be shown by many Instances: but we shall be content with two or three. The Covenanters beleeve, as the principal article of their religion, that *man is iustifyed by faith only*, which is clearly against the word of God, which saith in expresse teatmes: *Man is not iustifyed by faith only*. They beleeve, that the Commandments *are impossible to be kept:* Which is against the word of God, which affirmeth that Gods *Commandments are not grievous*, and that Zachary & Elizabeth did keep them. They beleeve, that the Eucharist *is not the body and blood of Iesus Christ*: which is directly against the Scripture, which affirmeth: *It is his body and blood*: and that, with such words, as design the true body & true blood. Therefore, it is evident, that they cannot be perswaded of the truth of their religion, by the Word of God, seing the principal articles of their religion are so clearly against the word of God. Yea, before their religion can be true, the most clear truth in all the Scriptures must be false, to witt: the perpetuity of the Church of Christ. For their whole religion is founded vpon that supposition, that the whole Church of Christ had become Anti-Christian, and had perished, for a long time, before Luther: Then which, nothing can be more against the word of God, as we have seen above. Neither have the Covenanters any other refuge, to shun these contradictions, between their belee: and the Scriptures, but to fly vnto tropes & figures, and

Iames 2. 24.

1. *Iohn.* 5. 3.

Luke 1 6.

pretend, that theſe places of Scripture muſt be vnderſtood figuratively: which is the very fraude, that was vſed by the auncient heretiques. *So ſoone*, ſaith S. Auguſtin, *as any Error doth prepoſſeſſe their mynds: they eſteem all to be figures, Which the Scripture ſaith to the contrary.* Yea, they muſt bring ſenſes, iuſt contrary vnto the words of the Scriptures: as for example, the Scripture ſaith: *Man is not iuſtifyed by faith only*, which, according to their beleef, muſt be vnderſtood, as if the Scripture ſaid, *Man is iuſtifyed by faith only*: which it nowhere ſaith. Therefore, if men can be perſwaded by the Scripture, to beleeve ſuch things, as are contrary to the expreſſe words of Scripture; the Covenanters are perſwaded by the Scripture, of the truth of their religion: otherwiſe they are not; but rather perſwaded to the contrary.

Aug. lib 3 de doct. Chriſtian. c. 10.

Secondly, they come as ſmall ſpeed of their pretext, of the Spirit of God. For firſt they can bring no more ground for it, then all ſects do, that is their own bare words: and therefore, they ought not to be beleeved more, then others. Secondly, They cannot be perſwaded, by the Spirit of God, who oppoſe the Catholique Church, which, according to Chriſts promiſe, is ever directed by the Spirit of Truth. S. Iohn, who adviſeth vs wiſely, not to beleeve every Spirit; but to prove the Spirits, if they be of God, gives this Touch-ſtone, by which they may be tryed. *He that knoweth God*, ſaith he, *knoweth vs, and he that is not of God, knoweth vs not. In this, we know the Spirit*

1. Iohn c. 4 v. 6.

of Truth and of Error. This ſame Touch-ſtone has held in all ſucceding generations. For theſe, who would not beleeve the Catholique Church, and the Paſtors thereof, ſucceeding vnto the Apoſtles: although they bragged never ſo much, of the Spirit of God, were inſtantly ſeen to be miſled by the Spirit of Error, and were condemned as heretiques; who, with inſolent folly, would appropriat the Spirit of God vnto every one of their own giddie heads, and yet deny it to the whole Catholique Church, againſt the clear Scriptures The ſame holds againſt Calvin & his deſcendents, the Preſbyterian Covenanters. Thirdly, They cannot have the Spirit of God, which is the Spirit of Vnity, who have mingled among them, the Spirit of giddineſſe, and Contrariety: by which their Erroneous Spirit is diſcovered now, even to the moſt ſimple among the people. Laſtly, the Covenanters falſly pretend that they are *fully* perſwaded of the truth of their religion. For, if they had full aſſurance of it, they would not make ſo many changes in it: and beſides, their Director is very vnconſtant: for what is more changeable, then the privat Spirit?

Having ſeen now, ſaid the Catholique, the Covenanters vain & falſe pretence of the word and Spirit of God, we will briefly run through the deſcription of their religion: and, to ſpare paines of often repeating their names, we will turn our ſpeech to them. Firſt, you ſay: that your faith & religion is the only true faith, &

religion pleaſing God, and bringing Salvation to man. If this were true, the world, for many ages had been in a pittifull condition. For, about the ſpace of a thowſand, or 12. hundred yeares, your faith & religion were not known; and ſo all that time, there had been no means of ſalvation. By which device, you not only controule the clear Scriptures: but alſo show your ſelvs enemies to the Glory of Chriſt, to the riches of his Grace, and to the perpetuity of his Kingdome, yea and to the very good of Man. And laſtly you oppoſe moſt famous Proteſtants, who acknowledge, Salvation was had in the Roman Church, before Luther; and may be had now after him; in ſo much, that King Iames, in his ſpeech to the Parlament, 1605. sharply cenſures you, for this cruel opinion. *We confes*, ſaith he, *that many Papiſts, (eſpecially our Anceſtors,) &c. may be ſaved: and often are ſaved: deteſting, in this parte, and iudging worthy of fire the cruelty of Puritans, who yeeld Salvation to no Papiſt.* Secondly, you deſcribe your religion further, ſaying that it is *now reveald to the World, by the preaching of the Evangel.* But that is rather a mark of the falſe, then of the true religion. For the true Chriſtian faith was reveald of old, by Chriſt & his holy Apoſtles; and from that time, could never be hid: But your Preſbyterian faith has iuſt two contrary qualities, to witt: it is *now* reveal'd, and has lyen long hid. S. Vincentius Lyrinenſis sheweth the nature of your faith, by deſcribing the doctrine of the auncient He-

retiques. *What do they propose*, saith he, *but new and vnheard doctrines. For you shall heare some of them say. Come ô you vnwise & miserable men, (who are commonly called Catholiques) & learn the true faith, which, besides vs, none knoweth; which has lyen hidd many ages, but now is lately revealed and manifested.* Neither doth it a white availe you, that you call your faith the Gospel; and the revealing of your faith, the preaching of the Gospel. For so, all heretiques call their greatest Errors, the Gospel of Christ. S. Hierom saith wisely, *that the Gospel of God, by a false interpretation, becames the Evangel of man: or, which is worse, the Evangel of the Devil.* So there still remaines a great question about the truth of your preaching; which is nothing but your privat interpretation.

Vincent Lyr. cont. haref. c. 12.

Hieron. 1. ad Galat.

Thirdly, to make your faith more commendable, you pretend, that it is both auncient & Vniversal. You pretend Vniversality, when you say, that your faith is beleeved, received, and defended, by many Notable Kirks and Realmes, but chiefly by the Kirk of Scotland. Next you lay claime to a certain kind of Antiquity, when you say, that it hath been of *a long time* openly professed. Such is the evidence of Truth, that Enemies to it are sometimes enforced, to make vse, or rather a shew of it.

But to speak first of the vniversality of your faith: where are all these many notable Realmes and Kirks, which you affirm do professe your religion? In Europe no such Kingdomes can be found. For *Swedland* & *Denmark* are

known to be Lutherians, who have neither Vnity of faith with you, nor Communion in Sacraments, and abhorre the very name of Calvin, & of all Sacramentaries. The Realme & late Church of England maintaind the Hierarchy of the Church, abhorring very much the Anarchy of your Preſbytery: and now, ſince England became a Commonwealth, it hates nothing more then the Soule-Tyranny, as it is commonly called there, of your Preſbytery. The other famous Kingdomes of Europe are either totally, or for the much greater part, Roman Catholiques: So that, the many Notable Realmes of your religion, are as yet inviſible, vnleſſe you would count all thoſe to be of your religion, who are not Papiſts, or who go vnder the general name of Proteſtants. But that cannot be done; for the Vniverſality of a Church requires Vnity in faith, & Communion in Sacraments, which you evidently want, with a great part of Proteſtant Churches. And therefore, knowing that you want this Vnity; you wiſely pretend, that this faith, which you ſo much praiſe, is *chiefly* profeſſed by the Kirk of Scotland. For every one of you pretends to be chief, and will not yeeld to another.

Then yow come as litle ſpeed of your Antiquitie. For all the long time, that your faith was profeſt, from the beginning of your Reformation, to the firſt making of the Covenant, is but about 20. years, and as yet to this day, it has not paſt the bounds of one Age. If you had the Vniverſality & Antiquity of the Ca-

tholique Church, how would you glory; when you make ſuch a ſtirre, with your fewneſſe and Novelty? For your one Kingdome, and your one hundred years, in which your religion has been profeſſed: we can show you the ſame Kingdome, profeſſing the Catholique religion, above 14. hundred years; and all the famous Chriſtian Kingdomes and Countries of the world, making the ſame profeſſion, even to the firſt time of their Converſion, from Infidelity to Chriſtianity. And for your one King, mentioned in your Covenant, which he took in his younger years; diſproveing it, when he became more ripe: as appears in the Conference, at Hampton-Court; we can show you 86. Kings of the ſame Nation, diverſe of which are glorious Saints in heaven, who lived and dyed in the Catholique Profeſſion; To whom we may add, all the famous Chriſtian Kings & Emperours, that have been in the world.

But, albeit you were more ſpread, then you are: you would find no great advantage by it: S. Auguſtin compareing you, with good reaſon, to ſmoake, which doth vanish ſo much the ſooner, by how much it is greater, & more dilated abroad. This we have ſeen verifyed, in our time. For the late Church of England, intending to dilate her ſelf in Scotland, did shortly thereafter vanish like ſmoake in England. Again, the Scottish Preſbytery, indeavouring with great zeal, to propagate it ſelf in England, loſt ſoone much of its fyrie

Aug. ſer. 2. in pſal. 36.

force in Scotland. Secondly, Antiquity of your religion would tend no leſſe to your ruine: for, as S. Hierom hath obſerved, all hereſies pleaſe only men for a time, and when they grow old, they weare out of requeſt as may be known, by the many alterations of religion, that have happened in Scotland; but eſpecially in England, ſince their publique fall from the Catholique religion.

Then, for Acts of Parlament, whereby you ſay your faith is confirmed; they cannot be very many, ſeing the religion is ſo late: neither can they give great confirmation to a religion: becauſe they are very changeable. We ſee one Proteſtant Parliament has ranſacted the Kings Supremacy, which many Proteſtant Parliaments had enacted: and that, which was before declared Hereſy, if not Treaſon, to deny, is now iudged both great folie and Treaſon to affirme. The true religion is warranted by a higher authority, then by earthly Courts: But the Proteſtant religions are made, and vnmade, by Proteſtant Parliaments.

The laſt point here propoſed containes three vntruths linked together; as where you ſay, that you all willingly agree in all points: All the Horologes of the world will ſooner agree, then your wills. When coercive power is now taken out of your hands, you ſee, how many do willingly & freely diſagree from you. Then you call all the points of your faith, Gods vndoubted truth, which they cannot be, beſides other reaſons; becauſe many Proteſtants doubt

of diverſe of them, yea they think them vndoubted falshoods: and beſides, yourſelves are often changeing them: which shewes, that many articles of your faith are doubtſome; and your faith of them is nothing, but meer opinion.

Laſtly, it is moſt falſe, that all your faith is grounded only vpon the written word: becauſe you beleeve ſome things, without the word of God, as the changeing of the Sabboth into Sunday, the baptizing of infants; and, which is more, you beleeve ſome points againſt the expreſſe word of God; as your article of Iuſtification by faith only, to ſpeak nothing of diverſe others. And moreover, you lay down a falſe ground, when you profeſſe to beleeve nothing, but what is containd in the Scriptures, whereas they expreſly bid you: *Hold faſt the Traditions.* 1. *Theſ.* 2. 15.

Thus we have ſeen all your pretences; as about the word & Spirit of God, the Vniverſality & Antiquity, of your faith (by which you would make it more commendable) to be falſe & groundleſſe. Now we shall ſee, how bitterly you renounce & accurſe the Catholique faith.

SECTION IV.

Of the Popes Supremacy: where it is ſhewed, that the Pope is not Anti-Chriſt, nor an Vſurper: as the Covenanters do calumniate.

AFTER the former Preface, follow theſe words of the

Covenant.

And therefore, we abhorre and deteſt all contrary Religion & Doctrin; but chiefly all kind of Papiſtry, in generall and particular heads, even, as they are now damned & confuted, by the word of God, and Kirk of Scotland. But in ſpecial, we deteſt and refuſe the Vſurped Authority of the Roman Anti Chriſt, vpon the Scriptures of God, vpon the kirk, the Civil Magiſtrate, and Conſciences of men, &c.

Here you ingenuouſly confeſſe your ſelves, to have one quality, which all heretiques have ever had; to hate and deteſt moſt the Catholique religion. And your practice sheweth, this your Confeſſion to be true. For, albeit any perſon become a *Socinian*, *Anabaptiſt*, or *Atheiſt*; you take no great notice of him; but, if you heare of any, that is become a *Papiſt*, he is ſure to get no more reſt. Next, as you falſly pretended your faith to be contain'd in the word of God: ſo now, as groundleſly, you pretend,

pretend, the Catholique faith to be condemned by the same word, which, as yet, you could never make goode in any one point. It is true indeed, that the Catholique Church is condemned by the Church of Scotland: But it is as true, that the Church of Scotland is condemned by the Catholique Church, which is of far greater authority, and which has iudged & condemned all former Hereſies, and Triumphed over them.

Now followes your diſmall ſong, with your abiurations & deteſtations of the Faith, Order, & Diſciplin of the Catholique Church; and firſt, you ſtrick at the Viſible head and Governour of it, vnder Chriſt, whom you call Anti-Chriſt: deteſting his Authority, which you call vſurped. The principal reaſon, for which you beleeve this ſtrange article of your faith, to witt, *that the Pope is Anti-Chriſt*, is, becauſe he claimes Primacy over other Biſheps, and extends his care over the whole Church, which he affirmes to be committed to his charge, as vnto S. Peters Succeſſor. If your reaſon were good, then S. Peter himſelf had been the firſt Anti-Chriſt: For both the Scriptures and Fathers show, that he received from Chriſt, the primacy over the other Apoſtles, and that the care of the whole Church was entruſted to him. S. Mathew ſhewes, that Peter was the firſt of the Apoſtles. *The names*, ſaith he, *of the Apoſtles are theſe: the firſt Simon, who is called Peter.* Now Peter was not firſt in calling, but in preeminence. For (as S. Ambroſe ſaith Mat. 10. 2.

in 2. Cor. 12.) *Andrew first followed our Saviour, before Peter: and yet the Primacy Andrew received not, but Peter.* The same is showed by the change of his name, which Christ promised in the 1. of S. Iohn, and thereafter performed, in S. Mathew: where he said: *Thou art Peter, or a Rock, and upon this Rock, will I build my Church &c. And I will give unto thee the keyes of the Kingdome of heaven, &c.* This change of the name of Simon into *Peter*, foretold by Christ, and thereafter performed by him, is not without great mystery: and these excellent privileges, which our Saviour promised to him, of the keyes of the Kingdome of heaven, & of binding and loosing, do show, that he was particularly to grace and advance him, above others, which he performed after his resurrection; when he said to him: *Feed my sheep, feed my Lambs*; giving him thereby the charge of his whole flock. The same Supremacy of S. Peter may be showed, by many other preeminences, recorded in Scripture; as how Christ prayed particularly for him, *that his faith might not faile*, and *payed Tribut for him*: but for brevities sake, they are omitted.

Math. 16.

5. Iohn 21. 16.

Now, we shall briefly see, how the holy Fathers vnderstood these Scriptures. S. Gregory the great saith: *It is manifest to all persons, who know the Gospell; that, from our Lords owne mouth, the care of the whole Church was entrusted to S. Peter, the Prince of the Apostles: for to him it was said: Peter, lovest thou me? feed my sheep*, &c. S. Chrysostom affirmes the same:

Greg. lib. 4. epist. 76

For what end, saith he, did Christ shed his blood, but that he might purchase these sheep, the care of which he committed to S. Peter, and his successors. S. Augustin calls S. Peter, the Head of the Apostles, the Gate-keeper of heaven, and the Foundation of the Church. S. Cyprian saith: We hold Peter, the Head and Roote of the Church. And, in a word, all the holy Fathers affirm the same. They do likwise acknowledge, that the Bishops of Rome are S. Peter successors, in that supreame Authority. S. Athanasius, writing to Pope Liberius, saith: For this cause, the Universal Church is committed to you by our Lord Iesus, that you should labour for all men. And again, writing to Pope Felix, he saith: Thou art Peter, and upon thy foundation, the Pillars of the Church, that is, the Bishops are fortified. S. Augustin saith: in the Roman Church, the Principality of the Apostolique Chair did ever flourish. And elswhere: Number the Priests from the Sea of Peter, and in that order of Fathers, see, who succeeded to another. This is the Rock, which the proud gates of hell do not overcome. To which we shall only add the testimony of S. Bernard, who writes thus to Eugenius. Thou art he, to whom the keies of heaven are delivered, and to whom the sheep are committed: there be other Porters of heaven, & other Pastor of flocks: but thou hast inherited in more glorious and different sort. For they have every one their particular flock: but to thee all Universally, as one flock to one man, are credited: being not only the Pastor of the sheep, but the one Pastor

Chrysost. lib. 2. de Sacerdotio.

Aug. epist. 16.

Cypr. epist. ad Iulian.

Athanas epist ad liber. & Ep. ad Felicem.

Aug. ep. 165.

Aug. in psal. cont. part. Donati.

Bern. l. 2. de consid. c. 8.

of all the Pastors themselvs. But thou wilt ask me, how I prove that? even by our Lords word. For, to whom of all, I say, not only Bishops, but Apostles, were the sheep so absolutely, and without limitation committed? If thou loveſt me, Peter, feed my sheep. He saith not the people of this kingdome, or that Citie; but my sheep, without all distinction. So S. Bernard. By which Authorities & Testimonies, both of the Scriptures and Fathers, you see, what solid ground the Popes authority hath, that it was confer'd by Christ on S. Peter; and that it has been acknowledged by the holy Fathers & Christian world, in the Bishops of Rome his Successors. Therefore you very rashly have reiected this authority, which has been established & confirmed, by Christs special providence, vnto this day; but more wickedly do you call it an vsurped Tyranny, and beleeve the Pope (for vindicating and exercising the same authority) to be the great Anti-Christ; whereas you ought to acknowledge him, to be the Vicar of Christ. These, who honour & reverence the Authority of the Bishops of Rome, & of the Apostolique Sea, follow the example of all the holy Fathers and auncient good Christians: but these, who now a dayes endeavour to dishonour and revile them, have the Heretiques for their Predecessors, who never caried good-will to them. S. Augustin shewes, that the Donatists called the Apostolique Sea, *the Chair of Pestilence*: but that is nothing, to the Epithets of the Covenanting Ministers. Who ex-

ceed, in railings and blasphemies, all that ever spoke: when they fall vpon this point; making thereby the simple people beleeve, that Anti-Christian article of their faith, that the Pope is Anti-Christ. But the holy Fathers tooke it for an vndoubted mark, that these, who did not acknowledge the Popes authority, and were not of his Communion, belonged not to Christ, but to Anti-Christ. S. Hierom, writing to S. Damasus, saith: *Who gathereth not with thee, scattereth: that is, who is not Christi, is Anti-Christi.*

Having now seen, that the Pope (whom the Covenanters call malitiously Anti-Christ) is the Vicar of Christ: it remaines evident, that his Authority is lawfull, & not vsurped. For he, who is a iust Possessor, is no Vsurper. Yea he has been so far, from vsurping over the Scriptures, the Church, &c. that he has chiefly preserved them, from the Vsurpations and corruptions of Heretiques. And first, it is shewed, that he doth not vsurp over the Scriptures, as the Covenanters do calumniate: For he neither Vsurps over the letter, nor the sense of them. Not the first. For both the Pope & whole Catholique Church professe, that they only declare, that to be Scripture, which they received for such, from the holy Apostles: and it's by their care & diligence, that the letter of the Scripture has descended pure, & free from corruptions, vnto our hands: whereas, it might have beeen altogether corrupted, or totally perished, for Protestants. Neither do

the Pope, or Catholique Church vsurp over the sense of the Scriptures: but they preserve that sense, which is conforme to the Vanimous consent of the auncient fathers, & of the Primitive Church. Secondly, the Pope doth not vsurp over the Church: because the care and charge of it was committed by Christ, to S. Peter, and to his Successors: as we have seen: and he preserves the Church, from the Vsurpation of Heretiques. Thirdly, He doth not vsurp over the Civil Magistrate. The experience of many ages, in all Christians Kingdomes & Commonwealths, is more then sufficient, to make this good: & to manifest the impudent falshood of the Presbyterian calumnie, to the contrary. Fourthly, The Pope doth not vsurp over the Consciences of men, but as chief Governor of the Church, has lawfull authority to make Ecclesiastical Lawes, which bind in Conscience; as also all the iust Lawes of Kings & other Civil Magistrats do bind in Conscience, to which their subiects ought to obey, according to that of S. Paul: *He subiect, not only for wrath, but also for Conscience sake.* And the contrary doctrin of Protestants, which affirmeth, that neither the Lawes of Church, Kings, or other Magistrates do bind in conscience, is much detested by the Catholique Church, and opens a broad way to all disobedience.

Rom. 13. 5.

But now, it will not be amisse to show, how yow are destitute of all lawfull authority and deeply guilty of the same Vsurpations, which yow falsly impose on others. First; all

heretiques, who go out of the Church, and having no lawfull calling, or authority, take vpon them to be Pastors, and impose their new doctrines & Lawes, vpon the Church, are truly Vsurpers, and are called *Theeves* by our Saviour; who enter not by the doore, but climb vp another way. So S. Optatus speaks to the Donatists: *How comes it to passe*, saith he, *that you, who are fighting against the Chair of Peter, by your presumptions and Sacrilegious boldnesse, contend to Vsurp the keies of the Kingdome to your selves.* Thus Luther & Calvin, the two chief Apostles of Protestants, were Vsurpers; who, being private men, without any lawfull calling, or authority, would bring in new doctrines, and prescribe lawes to the whole Catholique Church. And in this, the Covenanting Ministers do imitate them. Secondly, they vsurped in particular, over both the letter and sense of the Scriptures. For Luther added the word *Only* to them, in the matter of Iustification, and tooke the whole Epistle of S. Iames, and the Apocalypse from them. Calvin also, by his private Spirit, made vp a new Canon, not known before his time: expunging many bookes avnciently received, out of the Scriptures: which new Rule the Covenanters follow. Then, for the sense, they transgressed the bounds set by the Fathers, reiecting the auncient sense preserved by the Catholique Church, and invented new senses of their own imaginations, which they enforced vpon others, as divine Truths. In

Opt. lib. 2. cont. Parmen.

this alſo, you Covenanting Miniſters, have followed cloſely their footſteps. For you have been no leſſe fertile, in inventing ſuch new ſenſes; then active, in enforceing them vpon others. Thirdly, your pretended Reformers were Vſurpers over the Church, who, having no lawfull calling, nor authority, tooke vpon them to be Reformers of the Church: who would impoſe their own fancies, as lawes & divine Oracles on the Church: who inſolently would take vpon them, to iudge and condemn the whole Catholique Church; and who, vnder pretext of Reformation, have deſtroyed almoſt all that is ſacred, in the Church; barbarouſly deſtroying many excellent Churches, and Sacrilegiouſly vſurping and plundering the riches & Ornaments of them. This Luther and Calvin did, at the beginning, and this you have compleated in a great meaſure, above all their progenie. Fourthly, you are alſo very guilty of Vſurpation, over the Civil Magiſtrate. The late riſeing of your religion cannot furnish vs old hiſtories: but for your ſhort time, you have been prettie buſſie, and afford vs a good ſtore. For, in our Countrey, there have been only 3. or 4. Princes, ſince your religion Began, and none of them has been exempt from your Vſurpation. Firſt, The Queen Regent was depoſed by you, from her Regency, and died ſhortly thereafter, for grief. Secondly, How you vſed her daughter, Queen *Mary Stewart*, it is notoriouſly known to the world: For, after you

had imprisonned her, & enforced her to renounce her Crowne; you never desisted; till, by persecuting of her vnto death, you made her purchase a more glorious Crown, and yet, by your calumnies, after her death, augment her glory in heaven. Thirdly, How you Vsurped over King Iames her Son, he himself hath registred, to your no small infamy. And albeit you did not prevaile against him; yet, you have payed home that deficiency with Vsury, to his Son the late King Charles. By this may be seen, whither the Pope or yow do Vsurp more, over the Civil Magistrate. Lastly, you have been great Vsurpers over mens Consciences, as may be known (to passe by all other instances) by your furious vrgeing this same Covenant, vpon many Protestants, against their Consciences; for which, they give you the Title of *Soule-Tyrants*. *Basilicon Doron.*

By all which, may be seen, that you are very guilty of the same Vsurpations, which you falsly obiect to others.

SECTION V.

That the Lawes of the Catholique Church are not Tyrannous, nor her doctrin, concerning the Scriptures, and office of Christ, erroneous.

AFTER you have renounced the Popes authority, as vnlawfull, then yow renounce his Lawes as Tyrannous, and the doctrin of the Catholique Church, concerning the Scriptures & the office of Christ, as Erroneous. For thus you speak in your *Covenant*: *We detest all his Tyrannous Lawes, made vpon indifferent things, against our Christian libertie. His Erroneous doctrin, against the sufficiency of the written word, the perfection of the Law, the office of Christ, and his blessed Evangel.*

If you renounce all lawes, made vpon indifferent things, pretending, that they are against your Christian libertie: then you renounce the most part of all Lawes, both Civil and Ecclesiastical, (which are ordinarly, vpon such matters) and, in a certain manner, restrain libertie. Then you may renounce also the Lawes of the Apostles: for they made some, vpon indifferent things; as to abstaine from things strangled, and from blood; giving them out in the name of the holy Ghost, and commanding them to be kept by the first Chri-

Acts 15.

stians: which Lawes, albeit they restrain'd libertie; yet they were not against Christian libertie, which cōsists principally in three things, to witt, in freedome from the slavery of sin: in freedome from the fear & servitude of the Moral Law, by receiving the gift of *Charity*, through Christs grace, whereby we willingly and ioyfully-fullfill the Law: and lastly, in freedome from the bondage of the Iewish Ceremonial Law, which S. Peter calls a *heavie yoak*. These are the liberties, wherewith Christ has made vs free (as was shown me, at more length) and are not, as the Covenanters do imagine, a libertie to do what every man lists, or to be vnder no obedience of Spiritual, or Temporal Lawes. Against which licentious libertie S. Peter gives warning, in these words: *Be subiect vnto every humane Creature, for God, &c. as free, and not as having freedome, for a cloke of malice.* And S. Paul to the Galatians: *You are called brethren into libertie: only make not this libertie an occasion to the flesh, &c.* Now all the Lawes of the Catholique Church, against which the Ministers make heavieſt complaints, as about lentfasting, abstinence from flesh on frydayes, the single life of Churchmen, and the like, may be easily shown to have been observed, in the primitive times, to be most iust, nowayes Tyrannous, or against our Christian libertie; but that they rather tend vnto Christian perfection, which is the greatest libertie of a Christian: and that the Ministers, who speak so much against these holy

1. Pet. 2. 13.

Gal. 5. 13.

Lawes, make their libertie [as S. Paul ſpeaks] an occaſion to the flesh, or as S. Peter ſaith, a cloke of malice.

But it would indeed ſeem very ſtrange, if it were not ſo ordinary among you, that your-ſelves do ſuch things, without all authority, which you blame in the Catholique Church, vnto which Chriſt has given ſo great authori-ty. For have not you, dureing the ſpace of ſo-me few years, heaped vp more Lawes and de-crees in your Aſſemblies, then exceed all the body of the Canon Law? And yet you cannot deny, but the moſt part of theſe Lawes is made vpon indifferent things, and ſome of them, in the Iudgment of many Proteſtants, vpon falſe things: as your Lawes for ſwearing & ſubſcri-bing the Covenant. You pretend much Chri-ſtian libertie, which you promiſed to the peo-ple; but indeed you kept them in more then Iewish ſlaverie. For, to paſſe by many other in-ſtances, you would not ſuffer the people, vpon Sundayes, after they had been much wearied, hearing both your longſome Sermons & pray-ers, to be ſeen on the ſtreets, or to go and re-creat themſelves in the fields: which truly was greater then a Iudaïcal ſervitude. The Catho-liques find the yoak of Chriſt ſweet, and the Lawes of his Church, their loving Mother, not heavie. But many Proteſtants find the yoak of your Preſbytery, which they eſteem a crue l ſtep-mother, to be very bitter, and think your Lawes, not only againſt their Chriſtian liber-tie, but alſo inſupportable.

Now, we come to your other heavy accusations against the Catholique Church, which, for brevities sake, we must only touch. You accuse her doctrin, as Erroneous, against the sufficiency of the written word. But without all reason. For she teacheth, that the written word is sufficient in this sense, that it containes immediatly the substance of our faith, all the articles necessary *necessitate medij*, for mans Salvation: and also it containes mediatly, all, that we are to beleeve, in that it remits vs to the Church, which it assureth vs, is governed by the holy Ghost in all truth. Whence it evidently followeth, that we draw that truth out of the scriptures, which we draw out of the mouth of the Church: for, whosoever deputes an other to speak for him, speaks mediatly by his mouth. So S. Augustin reasoneth; *Albeit* faith he, *we can produce no example of Scripture, concerning this matter, yet hold we the truth of the same Scripture, seing we do that, which is conformable to the Vniversal Church, which the authority of the same Scripture commends vnto vs.* And in this sense, the written word is most sufficient. But it is not sufficient in the common sense of heretiques, who will have the dead letter of the Scripture, to be sufficient, without having recourse to the Catholique Church for the true sense of it: and who will have nothing to be beleeved, but what is formally & expresly containd in it. For that is direcly against the Scriptures themselvs, which referre vs to the Church, and bid vs *stand fast, and*

Aug. lib. 1. cont. Cresc. c. 33.

hold the Traditions: That is also against the doctrin of the auncient Fathers. S. Chrysostome saith: *It is evident, that the Apostles did not deliver all things by Writing, but many things without; and these be as worthy credit, as the others.* Epiphanius saith to the same purpose: *We must use Traditions: for the Scriptures have not all things.* That is contrary to the practice of the Covenanters, who beleeve somethings without Scripture, and diverse points against it: as we have seen above.

Chrys. on 2. Thess. 2.

Epiph. haref. 61.

And lastly, it has furnished weapons to the Socinians and Anabaptists, to fight against the Presbyterians, who now by experience, are become more wise, then at the beginning. For in their new Confession of faith, at Westminster, they say: *That the whole Counsel of God, concerning all things necessary to Salvation, is either expresly set down in Scripture, or, by good and necessary consequence, may be deduced from Scripture.* So that the Scripture, which was before sufficient, without Church and Traditions, is now not sufficient to Salvation, without Logique and Consequences: which doctrin makes them fall into another grosse folly, to quite the Church, the pillar and ground of Truth, and have recourse to Philosophie and fallible consequences; wherein these new sects are not behind with them; but by the same principle, do vndermine them.

Confess. west. c. 1. art. 6.

You next accuse the Catholique Church of erroneous doctrin, against the *perfection of the Law, the office of Christ and of his Evangel.* But

you do not make good your accusations: neither show you, wherein these pretended Errors do consist. Yet it may be easily shown, that your accusations are false, and that your selves are guilty of the same crimes. For the Catholique Church teacheth, that the Law of Christ is most perfect, and that the very substance of perfection consists in keeping it, and that none can be perfect, without fulfilling it. And albeit it be true, that she teacheth, there be some Evangelical Counsels, which make a man more perfect, then the precise keeping of the Law: yet that doctrin is nothing against the perfection of the Law. For this, was the doctrin of Christ, of S. Paul, and of the holy Fathers. Our Saviour, having said to the young man in the Gospel. *If thou wilt enter into life, keep the Commandments*: and receiving answer, that he had kept them all, adioynd: *if thou wilt be perfect, sell that thou hast, and give it to the poore.* S. Paul also saith: *Who maries, doth well, but who maries not doth better.* S. Augustin vpon our Saviours former words saith: *Our good Master distinguished the Commandments of the Law, from this more excellent perfection: For there he said: If thou wilt enter into life, keep the Commandments: and here: if thou wilt be perfect, sell all.* By which, it may appeare, that the doctrin of the Catholique Church in this matter, being the same that Christ, his blessed Apostle, & the holy Fathers taught, is not against the perfection of the Law. And the same may be made good also by the light

Matth. 19. 18. 21. 1 Cor. 7. 38.

Aug. epist. 89. ad Hila.

of reason. For every thing is perfect, when it has perfection in its own degre: and so the Catholique Church teacheth, that the Law of Christ is most perfect in the nature of a Law, that no Law can be more perfect; and that perfection consists essentially in keeping it. Which nowayes hinders, but that there may be some works not commanded, but Counseled, which may be prefer'd in perfection, to some works commanded, and so some Counsels may be called more perfect, then the Commandments, which are about the same matter. As for example: it is more perfect to sell all for the Love of God, which is only a Counsel, then not to steal, which is a precept: As it is also more perfect, to keep chastity, then to marie, and not commit adulterie. Again, there are some Counsels more perfect, then any of the Commandments, not in regard of the external work, but of the internal charity, which they presuppose, and to which they lead. For it presupposeth a greater degree of perfection & charity, to renounce all riches & pleasures, which are otherwise lawfull, for the Love of God; then to equal and prefer nothing to God, which is commanded. Therefore, as the Catholique Church is free of Erroneous doctrin, against the perfection of the Law; so we may iustly inferre, that your doctrin, which teacheth, the Law is impossible to be kept, is most erroneous against the very end, and perfection of the Law; since it was made for that end to be kept: and it robs men

also

alſo of all perfection, which cannot be had without keeping the Law.

Then, for your other accuſations about the office of Chriſt & the Evangel; albeit you ſtrive by ſuch words, to affright the people: making them beleeve, that the Pope & the Catholique Church are ſworn Enemies to Chriſt & his Goſpel; yet it is well enough known, that Chriſt and his Goſpel are more honoured in the Catholique Church, then among all the ſects of the world. For it is by her means, the Goſpel has been preſerved, and Chriſts name has been honoured among all Nations, all which she alone has converted to the faith. But you are enemies to all Chriſts offices. For you would deſtroy his *Kingly* office, by making him a king many hundred years, without a kingdome, and, by deſtroying the ſpirituel government thereof; bringing in place of it, the Anarchy & confuſion of your Preſsbytery. You are Enemies alſo to his *Prieſtly* office, by abolishing the dayly Sacrifice; for the continuance of which, he is called a Prieſt for ever, after the order of *Melchiſedech*. You are Enemies likwiſe to his Prophetical office: For whereas he had Propheſied ſo clearly of the perpetuity of his Church, that it cannot be hid, that it should be ever governed by the Spirit of truth into all truth: You would make him a falſe Prophet, by teaching that the Church had failed, had been many hundred years inviſible, and was fallen into Anti-Chriſtian Errors. Laſtly, albeit you pretend to honour the

Goſpel, and make it the only rule of your faith; yet you do iuſt the contrary: becauſe you deny what it affirmes, and beleeve the contrary to what it teacheth in expreſſe tearmes, and you make it ſuch a Rule, that you frequently oppoſe your Iudgments to it, as has been more then once shown.

SECTION VI.

That the Doctrine of the Catholique Church, concerning Original Sin, Iuſtification, and ſanctification, is not corrupted: But that the Prebyterian Doctrine is corrupted in all theſe points.

Covenant.

WE deteſt his corrupted doctrine concerning Original ſin, our natural inhability and rebellion to Gods Law: our Iuſtification by faith only, our imperfect Sanctification & obedience to the Law.

As it is ordinary, for all thoſe who are tainted with corrupt Errors, to call theſe Catholiques doctrines corrupted, which oppoſe their corruptions. So the Covenanters here call the Catholique doctrine, concerning Original ſin, corrupted, which indeed is moſt pure, and oppoſeth the moſt poyſoned ſource of almoſt all their corruptions. The Catholique Church teacheth principally three things in this matter, againſt the Errors of the Calvi-

niſts. Firſt, that all Children, as well of faithfull, as of infidel parents, deſcending from Adam by natural generation, do contract Original ſin, and are borne in it: which is againſt a corrupt doctrin of Calvin, who affirmeth, that the Children of the faithfull are borne Saints. Secondly, the Catholiques teach, that Original ſin is quite taken away and purged in the Sacrament of Baptiſme: which is againſt an other corruption of Calvin and his followers, who affirme, that Original ſin ſtill remaineth in vs, even after Baptiſme. Thirdly, the Catholique Doctors ordinarly teach, that Original ſin is nothing elſe; but a privation of original iuſtice or iuſtifying grace, which was in the Superior part of the ſoule, which is reſtored to vs by the merits of Chriſt in the Sacrament of Baptiſme: which is againſt a moſt corrupt Error of all Calviniſts, who affirme, that Original ſin is nothing elſe, but *concupiſcence, or a pravitie of Nature, by which the Image of God is vtterly defaced in man, and by which Adam & his poſterity became Enemies to God, ſlaves to Sathan, ſervants to ſin.* So do our Scottish Miniſters ſpeak in their firſt Confeſſion, article 3. Of the firſt two points, ſomething hath been ſaid above; and they are both evidently true by the Scriptures & Fathers. For the Apoſtle S. Paul ſaith, that *all ſinned in Adam* and *were borne the children of wrath.* S. Auguſtin affirmeth, that holy Parents *do not beget regenerated Children*, which is ſeconded by *S. Hierom*, who ſaith: *Chriſtiani non naſcuntur, ſed fiunt.* We are

Epheſ. 2. 3.
Aug. lib. 2. de pec. cator.

remiſſ. c. 40. Hier. ep. 7. ad Letam.

not borne but made Chriſtians. And that Baptiſm taketh away Original ſin, has been ſo clearly above shewed, that nothing shall be here repeated; except only what S. Auguſtin ſaid; *None, except an Infidel, can deny it.* The third point alſo was fully cleared to me by the Catholique, who shew, that as all ſin is evil, & evil is nothing elſe, but the privation of good; ſo original ſin being evil, can be nothing elſe, but the privation of ſome good; and that can be of no other good, but of Original Iuſtice. And as Original Iuſtice, albeit it comprehended many ſupernatural perfections, both in the ſoule & body, conſiſted principally & properly, in that Iuſtifying grace, by which the ſoule was adorned, and Vnited vnto God the Soveraign good; ſo original ſin, is the privation only of that Iuſtifying grace, in the Superiour part of the ſoule; the want of which makes the ſoule deformed and averted from God. And ſeing this want is taken away by Baptiſme, and the whole grace, as it beautifyed the ſoule, is entirly reſtored: the whole guilt of original ſin is taken away, and the whole eſſence of Original Iuſtice is recovered again, by the merits of Chriſt. Then for Concupiſcence, which is left after Baptiſme, it is not truly any ſin, but a weakneſſe & imperfection of Nature, proceeding from the former Original ſin, as all ſickneſſes, miſeries and death it ſelf are. All which are left in vs, even after the ſin it ſelf is taken away, to put vs in mind from what happy Eſtate we had fallen, and to ſtirre vs vp to labour

more diligently, and to call more earneſtly, for the help of Gods grace. Neither is the grace, which we receive from Chriſt, the ſmaller or weaker, that it doth not take away concupiſcence, and reſtore vs to the whole rectitude, which Adam enioyed: but it is rather more ſtrong, ſince many by it do ſtand even with all that weakneſſe of nature, which Adam did not with all the grace he had, even in the ſtrength & rectitude of his nature. All which things were confirmed to me by diverſe authorities & reaſons, which were too longſome here to inſert. It ſhall be ſufficient to bring one teſtimony of S. Auguſtin againſt Calvins opinion and the fundament of it. *Concupiſcence*, ſaith he, *is called ſin, becauſe it was made by ſin: whereas now, in the regenerate, it is not ſin* &c. Yea, he ſheweth, that concupiſcence is ſo far from being ſin, when it is reſiſted, that it becomes rather the matter of Victory, and of a Crown vnto vs. *Sometimes*, ſaith he, *reaſon doth ſtoutly reſiſt & bridle Concupiſcence, even when it is ſtirred vp, which when it is performed, we fall not into ſin; but after ſome wreſtlings, we are crowned.* Calvin ingenuouſly confeſſeth, that his opinion in this matter, is againſt S. Auguſtin & all Antiquity; which is ſufficient to make it to be ſuſpected, if not alſo reiected.

Auguſt. lib. 1. de nuptijs & concupiſ. c. 23.

Aug de Geneſ cont. Manich c. 4. Cal. lib. 3. Inſt. c. 3. par. 10.

As then, the Catholique doctrine, concerning Original ſin, is the ſame holy & pure doctrine of the Primitive Church; ſo your doctrine, ô Covenanters, is full of corruptions. For, beſides that it corrupts the Catholique

Faith; it corrupts both your ſoules & bodies. This your ſelves do confeſſe: for in your new Confeſſion you ſay: *that man by Original ſin; became wholly defilled, in all the faculties & parts of Soule & body: and that this corruption of nature, dureing this life, doth remain in thoſe, who are regenerated: and, that both it ſelf, and the motions of it, are truly & properly ſin.* Moreover, it corrupts all your beſt thoughts, words, and actions. For ſo you profeſſe, that by it, you *are vtterly indiſpoſed, diſabled, and made oppoſite to all good, and wholly inclined to all evil.* This alſo M. Calvin did teach, ſaying: *The vitiouſneſſe* (of original ſin) *which remaines in vs, defiles, before God, what ever works proceed from vs.* Of which doctrin M. *Shelford* a Proteſtant gives his opinion, thus: *Theſe, who ſay ſo, cannot, in my Iudgment, be excuſed from extream blaſphemie.* Thirdly, it corrupts Grace; for it makes the Grace of Chriſt ſo weak and imperfect, that it cannot free vs from the corruption of Original ſin. And laſtly, it is the ſource of many corrupt errors; as of your Iuſtification by faith only, the impoſſibility of keeping Gods commandments, the denyall of all good works, of inherent Iuſtice, & many more. From which it is evident, that your doctrine is very much corrupted, which is the cauſe of ſo many corruptions.

Conf. weſtminſt. ch. 6.

Cal in Antid. Con. Trid. ſeſſ 6. c. 16.

Shelf. p. 146.

Hence alſo may be eaſily ſeen, that the Catholique doctrin, concerning our natural inhability and rebellion to Gods Law, is not corrupted; becauſe asit teacheth, againſt the Pe-

lagians, that we are vnable, by the power of nature, to keep Gods Law: ſo it affirmeth alſo, againſt the Preſbyterians, what is impoſſible to be done by nature, is poſſible by Gods grace: and what we cannot do of our ſelves, we can performe by the ſtrength of him, who comforts vs. Which might be eaſily shown to be S. Pauls doctrine; and therefore to be free of corruption. But your doctrine is very corrupt, which ſo grants a natural inhability, that it denys all ſupernatural ability, even with the aſſiſtance of Gods grace, to keep his Law. You profeſſe yourſelves to be ſo naturally rebels to God; that all his grace cannot make you good ſubiects: which shewes, that both your doctrin & your ſelves are very much corrupted. The ſame may be shewed of Sanctification. For the Catholiques teach: that no man is ſo perfectly holy here in this pilgrinage, but he may every day advance in holyneſſe, and be renewed dayly in the inward man: and that no perſon, even the holyeſt, is free of venial ſins & imperfections: and then only we shall be perfect, when this corruption shall put on immortality. In this ſenſe, they grant, that ſanctification in this life is imperfect: whereas in an other ſenſe, they teach, that there may be, even in this life, a certain perfection of holyneſſe, in ſome degree ſvitable to the obſervation of the divine Commandments, as has been shewed above, chap. 14. p. 145. But your doctrin is very corrupt, which maks your ſanctification ſo imperfect, that you cannot, by *Rom. 8. 3. 4 Philip. 4. 13.*

it, think ſo much as a good thought, or do any thing, but ſin mortally. And your obedience to the Law is ſo imperfect, that you break it, at every minut; So that ſuch ſanctification may be rather called profanation; and ſuch imperfect obedience to Gods Law, may be iuſtly tearmed Diſobedience.

Laſtly, if the Catholique doctrin, which affirmeth; that man is not iuſtifyed by faith only, be corrupted: then the Scripture is corrupted, which teacheth the ſame, not only in ſubſtance, but in expreſſe words; proving it by diverſe arguments & examples, and compareing thoſe, who beleeve the contrary, to Devils; as we have ſeen above, chap. 15. pag. 157. But your doctrin, in this principal article of your faith, is very much corrupted which corrupteth the pure fountain of Gods word.

By all which, may be ſeen, not only, how falſly you accuſe the Catholique doctrin of corruptions, in all the former points; but alſo how truly your own doctrin is full of corruptions.

SECTION VII.

Of the Holy Sacraments, of Ceremonies, Divorces, and of Diſpenſations.

NEXT follow theſe words of the Covenant.

We deteſt his corrupted doctrine, concerning the nature, number and vſe of the holy Sacraments. His five baſtard Sacraments, with all his Rites, Ceremonies, and falſe doctrines, added to the Miniſtration of the true Sacraments, without the Word of God: His cruel Iudgment againſt Infants departing without the Sacraments: His abſolute neceſſitie of Baptiſme: His blaſphemous opinion of Tranſubſtantiation, or real preſence of Chriſts body in the Elements, and receiving of the ſame, by the wicked, or bodies of men: His diſpenſations of Solemn Oaths, periuries, and degrees of Mariage, forbidden by the Word: His cruelty againſt the Innocent divorced.

As an impudent ſtrumpet, ſaid my Catholique friend, is accuſtomed, when she contends with a Chaſt Matrone, to obiect ſuch crimes to her, whereof herſelf is notoriouſly guilty; So here the Covenanters do accuſe the holy Catholique Church, the Immaculate Spouſe of Ieſus-Chriſt, of Errors & corruptions, in the nature, number & vſe of the holy Sacraments, whereas themſelves are miſerably cor-

rupted, in all theſe points. Which ſhall be briefly ſhown.

Firſt, you accuſe the Catholique Church of corrupted doctrin, concerning the *Nature* of the Sacraments: which muſt be; becauſe ſhe teacheth, that the Sacraments of the new law do conferre grace. But we have ſeen above, that this is moſt true doctrin, conforme to the Scriptures and holy Fathers, and that this is a perfection, moſt ſuitable to the excellency of the Chriſtian Sacraments. Whereas your doctrine, which robs the Sacraments of all power to conferre Grace, and makes them only ſimple tokens, ſigns, and ſeals, without all efficacie, and which equals the Sacraments of the old Law in excellency vnto them, corrupts indeed the nature of the Chriſtian Sacraments, and abaſeth the power of them; which cannot be done, without perverting and corrupting the Scriptures and holy Fathers: which are ſo clear for the Catholique doctrine, that they have moved many famous Proteſtants, to abandon your Calviniſtical opinion. All which may be ſeen in the 18. Chapter of the former Treatiſe.

Next, you accuſe the Catholique doctrine of corruption, concerning the *Number* of the Chriſtian Sacraments, whereas indeed, your doctrine, if we will iudge of it by your firſt Reformers, is not only full of corruption, but alſo of confuſion in this matter. The Catholiques do conſtantly teach, that there be 7. Sacraments of the Law of grace, inſtituted by Ie-

ſus-Chriſt; to witt: *Baptiſme*, *Confirmation*, *Euchariſt*, *Penance*, *Order*, *Extream-Vnction*, *and Matrimony*. Which preciſe number hath, from the ancient Fathers & Primitive Church, by continual practice, been delivered and received in both Churches, Greek and Latin; as may appeare by the Councel of Florence. For all which Sacraments, the Catholiques do bring expreſſe Scriptures & Teſtimonies of the holy Fathers, ſome of which we shal briefly touch. To ſpeak then nothing of *Baptiſme* and the *Euchariſt*, which are out of queſtion, *Confirmation* is shewed 2. Cor. 1. and 12. verſe, where it is ſaid: *He that Confirmeth vs with you in Chriſt, and hath anointed vs, God, who alſo hath ſealed vs, and given the pledge of the Spirit in our hearts.* And *Acts* 8. *verſe* 14. when Philip the Deacon had converted *Samaria*, *Peter*, and *Iohn*, were ſent to confirme them, *who, when they were come*, ſaith the Scripture, *prayed for them, that they might receive the holy Ghoſt* &c. *Then did they impoſe their hands vpon them, and they received the Holy Ghoſt.* Of which S. Auguſtin ſaith: *The Sacrament of Chriſme, in the kind of Viſible ſeales, is ſacred and holy, even as Baptiſme it ſelf.* *Auguſt. lib. 2 con'. lit. Petil. c. 104.*

Penance, is shewed, Iohn 20. verſe 2. where our Saviour ſaid to his Apoſtles; *Receive you the Holy Ghoſt, whoſe ſins you forgive, they are forgiven, and whoſe ſins you retain, they are retain'd.* Of this power, which Chriſt has given to Prieſts, followeth the neceſſity of Confeſſion, For, if the ſins retaynd on earth be retay-

n'd, and not remitted in heaven: and on the other part, the Prieſt cannot remit the ſin, vnleſſe he know it, as it is manifeſt he cannot: nor can he know it, vnleſſe it be told him: it followeth neceſſarly, that he, who will have his ſins remitted, muſt by his own Confeſſion, open them to whom God hath given power, to remit them. Confeſſion was alſo vſed in the Apoſtles times, as appeareth in the Acts, where it is ſaid: *Many of them, that beleeved, came Confeſſing and declareing their deeds.* Of this Sacrament S. Ambroſe giveth teſtimonie, who refelleth thus the Novatians. *Why do ye baptize, if ſins cannot be remitted by a Man? For in Baptiſm, is the remiſſion of all ſins; nor is it material, whether Prieſts challenge to themſelvs this power by Penance, or by Baptiſme.* S. Chryſoſtom ſaith: *That Chriſt has given that power to Prieſts, which he would not to be given, neither to Angels, nor Archangels. The earthly Princes have alſo power to bind, but the bodies only: but the bond of Prieſts toucheth the very ſoule it ſelf, and reacheth even to the heavens, &c. what power I beſeech you, can be greater then this?* S. Auguſtin alſo ſpeaketh to the ſame purpoſe in his 49. homily, and in the ſecond book of Viſitation of the ſick.

Acts 19. v. 18.

Amb. lib. de myſt. c. 7.

Chryſ. lib. 3. de ſacerdotio.

Aug. lib. 50. homiliar.

Of holy Orders the Scripture beareth teſtimonie. S. Paul writing to Timothee ſaith: *Impoſe hands on no man lightly* 1. Tim. 5. 22. And again: *Neglect not the grace, that is in thee, which is given thee by Propheſie, with the impoſition of the hands of Prieſthood.* Our Saviour

said to his Apostles: *Receive the Holy Ghost* &c. *John* 20. S. Augustin calleth Holy Order a Sacrament, comparing it with Baptisme. *Let them explicate*, saith he, *how the Sacrament of the Baptized, cannot be lost, and the Sacrament of one Ordained can?* Aug. lib. 2. cont. Parmen. c. 13.

Extream Vnction is clearly in Scripture. *Is any man sick among you*, saith S. Iames, *let him bring in the Priests of the Church, and let them pray over him, anointing him with oyle, in the name of our Lord; and the prayer of faith shall save the sick man, and our Lord will lift him up; and if he be in sins, his sins shall be forgiven him.* Vpon which S. Chrysostom saith: *The Priests have authority to forgive sins; not only, when they regenerate vs, but afterwards also. For is any sick among you, saith the Apostle, let him bring in the Priests, &c.* Iames 5. 13. &c. Chrys. lib. 3. de Sacerdotio.

Of Matrimony it is said: *They shall be two in one flesh: this is a great Sacrament, but I say in Christ and the Church. Ephes.* 5. 31. 32. Vpon which, S. Augustin saith: *That, which in Christ and the Church is a great Sacrament, this in all men and wives whatsoever, is the least Sacrament, but notwithstanding an inseparable Sacrament of coniunction.* And again: *In the Church not only the bond, but also the Sacrament of Marriage is commended.* Aug. tract. 9. in Ioan. lib. de fide & operibus c. 7.

By which few Testimonies, these 5. Sacraments which you reiect, are as clearly proved out of the Scripture, as these two which you admit. Yea, although they had not been mentioned in the Scriptures yet they are all, with

reverence to be received, ſeing they are demonſtrated by divine Tradition, which is of no leſſe infallible authority, then the Scripture it ſelf, as has been proved above; and this Tradition is evident, both by the conſent of the holy Fathers, and by the conſtant beleef & practice of the whole Church, which has vſed theſe Sacraments in all ages, according to the ends for which they were inſtituted. And therefore, the Catholique doctrine concerning the number of the Sacraments, which flowes from ſuch pure fountains, is pure & true, & not corrupted, as you do calumniate. Whereas indeed, your doctrine, and that of your firſt Reformers in this matter, is not only full of corruption, but alſo of confuſion. For Luthers followers admit three Sacraments, to witt: *Baptiſm*, *Euchariſt & Penance*, as may be ſeen in their Catechiſmes. Zuinglius receives alſo three, but not all the ſame: for in place of *Penance*, he puts *Matrimonie*. And Calvin reckons alſo three; for, to *Baptiſm* & the *Supper*, he adds *Order*. So full of confuſion, even at the beginning, were theſe builders of *Babylon*, following, neither Scriptures nor Fathers, but their own fancies. Wherein you are not behind with them, ſwarving from the doctrin of your Maſter Calvin; and, according to your own imaginations, admitting only 2. Sacraments; which two alſo in effect you deſtroy, by robbing them of all vertue and efficacy, as has been ſhewed above, chap. 21. in fine.

Ap. Bean. in Man. lib. 1. c. 8.

Cal. lib. 4. Inſtit c. 19. par. 32.

You accuſe next the Catholique Church of corruptions, concerning the vſe of the Sacraments. But it is ſufficient againſt your accuſations, that theſe vſes of the Sacraments, which you moſt blame: as *private Baptiſm*, *private Communion*, &c. are known to have been obſerved by the holy Primitive Church; are in themſelvs laudable; and tend much to the devotion & comfort of the faithfull; and are alſo approved by diverſe learned & moderate Proteſtants. Whereas your doctrines & practiſes make your Sacraments altogether graceleſſe, and almoſt Vſeleſſe and Comfortleſſe; for which you are blamed by diverſe Proteſtants.

Moreover, you are enemies alſo to the very *Ceremonies*, with which the Sacraments are adminiſtrated in the Catholique Church. It is not ſufficient for you, to have taken away the fruite of *Grace* from theſe heavenly Trees, planted by God in the Garden of his Church, as in a heavenly Paradiſe; vnleſſe you pull away alſo the *Ceremonies*, which ſerve, as leaves and Ornaments to them. You deteſt all Ceremonies notcontain'd in the word of God: By which you lay down a moſt falſe & deceitfull principle, as if no Ceremonies were to be vſed, which were not expreſly there. For firſt, the Scriptures containes not expreſly all doctrines, but referres vs to the Church and to Traditions, as we have ſeen above. How much leſſe then doth it contain all Ceremonies? Secondly, As our Saviour, when he did

inſtitute the Sacraments, did not preſcribe the particular forme, by which they ſhould be celebrated, but left that to the wiſdome of his Apoſtles; ſo his Apoſtles did not ſet down that manner in writing S. Auguſtin expreſly affirmes the firſt part, ſaying: *Chriſt did not command in what order thereafter, the Sacrament ſhould be taken, that he might leave that place to the Apoſtles, by whom he was to order his Church.* The ſecond part is alſo evident. For we never read, where S. Paul, (who writing to the Corinthians, concerning the holy Euchariſt, ſaid: *The reſt I will diſpoſe, when I come*) did expreſſe that manner or order in the Scripture. And the ſame may be ſaid of the other Apoſtles. Thirdly, Some Rites and Ceremonies vſed by Chriſt himſelf, & recorded in Scripture, were changed by the holy Apoſtles, according to the inſtinct of the holy Ghoſt, for the greater honour of the bleſſed Sacrament; and have been from the Apoſtles times obſerved, throughout the whole Church, without Scripture. This S. Auguſtin doth teſtify. *Neither* ſaith he, *becauſe Chriſt gave the Sacrament after meat, ought we, having dyn'd or ſup't, aſſemble to receive that Sacrament; or as theſe, whom the Apoſtle reproves and corrects, mingle it with their Tables, &c. For it ſeem'd good to the holy Ghoſt, that, for the honour of ſo great a Sacrament, our Lords body, before all other meat, ſhould firſt enter into the mouth of a Chriſtian: and therefore this cuſtom is obſerved throughout the whole world.* Fourthly, the Church can inſtitute

Aug. ep. 118. ad Ianuar.

1. Cor. 11. ver. vlt.

Aug. ep. 118. c. 6.

institute ceremonies for greater decency and Order, and for the more honour of God. For, if Iacob a private man vsed a new Ceremonie, by erecting a stone, by powring oyle vpon it, and giving it the title of *Bethel*: If the Synagogue of the Iewes made a new feast, by the advice of Mardocheus: why not also shall the Church of Christ have the same authority? If such was the power of a private man, and of the *Handmaid*; How much more ought the power be of the *Free-Woman*, the holy Church the immaculate Spouse of Iesus-Christ? Or what can be more ridiculous and profane, then to grant that power to these, and deny it to this. Or to think, that the Catholique Church which is governed by the Holy Ghost, in all truth, according to Christs promise, should not have so much wisdom, as to ordain aright some few Ceremonies?

Genes. 28.

Ester. 9.

Therefore, your former principle is very false, for many reasons; yea, it is so false, that yourselves doe not observe it. For, where have you Scripture for the Godfathers & God-Mothers, which you require at Baptism? Where have you scripture, for taking your Communion fasting, from the hands of one another, & not from the hands of your Minister, and for many such rites & customes, besides your stoole of Repentance? When did your Ministers observe that ceremony of washing the feet of others, which was vsed by Christ, before the celebration of the Eucharist? When did either they, or their Elders anoint the sick,

Iohn. 13. 5.

according to S. Iames precept. Whereby it is evident, that you obſerve ſome Rites, which are not contain'd in the ſcriptures; and others you neglect, which are there particularly recommended.

As then it is clear, that the Church of Chriſt may vſe ceremonies, which are not expreſſed in Scripture; ſo theſe Ceremonies, which she obſerveth, are moſt commendable: becauſe they are moſt auncient, and were vſed in the primitive times, as *Coccius* shewes by the teſtimonies of the holy Fathers: they are moſt obſerveable: becauſe they were inſtituted by the holy Apoſtles and Paſtors of the Church, who had both authority and wiſdom, to inſtiture thoſe, which are moſt convenient; And laſtly they have been confirmed, by the long practice of the whole Church, againſt whoſe cuſtome to diſpute, as S. Auguſtin affirmes, is moſt inſolent madneſſe. Therefore, without, or rather againſt all reaſon, do you deteſt the Ceremonies of the Catholique Church. No religion can be without Ceremonies, and we ſee in the Scripture, that all great myſteries are accompanyed with ſublime & ſignificative Ceremonies, as our Saviours *Nativity*, *Baptiſm*, *Transfiguration*, *Reſurrection*, *Aſcenſion*, the *Deſcent of the holy Ghoſt* &c. Our ſaviour alſo, at all great & ſolemn actions, vſed many Ceremonies, as at the raiſing of Lazarus, the cureing of the man, who was both deaf & dumb, Mark 7. 33. and vpon many other occaſions: all which Ceremonies ſerve as Orna-

ments of religion, presenting an external Maiesty to the senses, and making the spiritual mysteries to be more clearly vnderstood, to be received with greater reverence, and to be more deeply imprinted in the hearts of the beholders. The same might be easily verifyed of the Catholique Ceremonies. Therefore, you, who vnder pretext of spirituality, are profest Enemies to all Ceremonies, do not take heed, that you take all order & decency from the Church & service of God, that you oppose the practice of Christ & his Apostles, and of the whole Primitive Church; and do render the sublime mysteries of the Christian religion contemptible.

You renounce also (to vse your words) the Popes 5. bastard Sacraments. But that is only proper to adultereſſe Churches, to have bastard Sacraments. The Catholique Church has none but lawfull Sacraments, instituted by her heavenly Spouse Iesus-Christ, of admirable vertue & grace: as we have seen all these 5. to be. But indeed you have made even those two, which you keep, bastard Sacraments, by robbing them of all vertue and grace.

We shall only speak a word of your other Detestations which follow, in this Section; because some of them have been touched above. First, vnder the name of the Pope, you detest, the iudgment of the Catholique Church, as cruel, against infants dying without Baptism; and for the absolute necessity of Baptism. But this was also the iudgment of the

Primitive Church, yea of Chriſt himſelf, who has ſaid: *vnleſſe one be borne again of Water & the Spirit, he ſhall not enter into the Kingdome of Heaven.* And therefore is not cruel, as has been shewed above, at more length. Whereas your iudgment is both falſe and cruel againſt many children dying with Baptiſm, excluding them from heaven. Yea not only your Iudgment is cruel, but alſo your practice, ſuffering many children to dye without Baptiſme: for which cruelty, King Iames affirmed that your Miniſters, who were guilty of it, would be damned.

Iohn. 3. 5.

Confer. Hampton-Court.

You accuſe next the Catholique Church of blaſphemy, for beleeving the Reall Preſence or Tranſubſtantiation, (which you wiſely make all one queſtion,) and for teaching, that the wicked receive the body of Chriſt. But they are not blaſphemous, who do beleeve Chriſts words expreſſed, by 3. Evangeliſts and one Apoſtle, and who follow the conſtant doctrin of the holy Fathers & of the auncient Church, as the Catholiques do in this matter; as has been shewed above.

And, if the wicked did not receive the body of Chriſt, how could they be guilty of it, as the Apoſtles affirmes the vnworthy receivers of it to be? But you are rather guilty of blaſphemy, (even in the iudgment of Proteſtants,) who will not beleeve Chriſts clear words; and deny thereby his Omnipotency. Luther, your firſt Apoſtles gives this Iudgment of you: *We cenſure as heretiques & aliens from the Church*

of God, the Zuinglians & all Sacramentaries, who deny the body & blood of Christ to be received with the Carnal Mouth, in the Eucharist. Anda famous Doctor of his Church continues the same opinion of you; for, speaking of this same matter, he saith: *the sect of the Calvinists is grown to such blasphemy and madnesse, that they dare call in question Gods omnipotency.* *Luth. cont. Lovanien. Thes. 27.* *Conrad. Schlussel. Theol. Calvin. l. 1. c. 3.*

Then you accuse the Pope & Catholique Church, for Dispensations in solemn Oaths and Periuries. But these are either vain or false allegations. For it is certain that the Church may dispense sometimes with the bond of oaths, as she may loose from punishments, and free men from the bonds of sins, according to that power, which Christ gave to her, saying: *whatsoever thou shall loose on earth, shall be loosed in heaven*, &c. But it must be for a iust cause, and without the iust preiudice of others, as Becan shewes, or else the dispensation is not valid. Periuries or false oaths need no Dispensations, as you mistake or calumniate; but must be only taken away by true Repentance, as other sins are purged. It is strange, that you should deny the lawfull power of dispensing to the whole Catholique Church, such as S. Paul vsed with the incestuous Corinthian; and yet appropriate it to every one of your selves: and should obiect that falsly, as a crime to others, whereof yourselves are so deeply guilty. For it is known, how many oaths & vowes your first Reformers did either break, or dispense with, at their own hands; and if *Math. 16.* *Becan de ur. & iustitia quæst. 88. q. 11*

Baſilicon Doron p. 41.

we will beleeve King Iames, you are not behind with any, in theſe enormities.

You accuſe alſo falſly the Pope & Catholique Church, for diſpenſing in degrees of Mariage, forbidden by the word of God; that is by the Law of Chriſt; vnleſſe you will have the Ceremonial Law of the Iewes, to be the Law of Chriſt, and to oblige all Chriſtians: whence it would follow, that, if a man died without iſſue, his brother should marie the Widow, which yourſelves do not obſerve, but deny, that it ought to be done. The Church is ſo far from diſpenſing in degrees forbidden by the eternal Law of God, that she has made Lawes, forbidding & diſſolving Mariages, in degrees not prohibited by the Eternal Law of God, which ſerve, as out-works, to guard the divin Law. She diſpenſeth indeed ſometimes, vpon good reaſon, in her own lawes, but never in the eternal Law of God, which she profeſſeth to be altogether indiſpenſable.

Deuter. 25. 5.

Neither is the Pope and Catholique Church guilty of cruelty, againſt the innocent divorced, by forbidding them to marie; vnleſſe Chriſt himſelf, and S. Paul be cruel, and the Primitive Church, which taught the ſame doctrine. Our Saviour ſaith: *every one, that putteth away his wife, and marieth another, committeth adulterie, and he, that marieth her, committeth adulterie.* S Paul ſaith: *not I give commandment, but our Lord, that the wife depart not from her husband, & if she depart, to remaine vnmaried, or to be reconciled to her husband.*

Luke 16. 8.

1. Cor. 7. 10.

Whence it is clear, that neither of the parties can marie, ſo long, as the other lives. This was the doctrine of the holy Fathers, and of the ancient Church. S. Auguſtin proveth this in his bookes *de adulterinis coniugijs*, and elswhere, he ſaith: *It's lawfull for the cauſe of fornication, to put away an adultereſſe wife: but dureng her life, it is not lawfull to marie another,* &c. *Theſe are* Adulteries, *not Mariages. Is Auguſtin contemned? let Chriſt be feared.* Two Ancient Councels do alſo confirme the ſame doctrine. Therefore, the Catholique Church in denying Mariage to the innocent partie divorced, is not cruel, as you calumniate; but obſerves the iuſt Law of Chriſt, the commandment of the Apoſtle, and the practice of the holy ancient Church. And if any think it hard, they have a remedie preſcribed by the Apoſtle; to reconcile themſelves to the guilty partie. But indeed you are cruel, who, vnder pretext of mercy, do allow men, to Violate the iuſt Law of God: and, vnder the name of Mariages, authorize people to commit Adulteries, to the deſtruction of their ſoules. So that, it is truly verifyed of you, that your mercies are cruel. But let vs proceed now to your other abiurations.

Aug. lib. 10. homiliar. hom. 49.

Concil. Eliber. c. 9. & Milevit. c. 17.

SECTION VIII.

Of the Chriſtian Sacrifice, and of Prieſthood.

AFTER you had robbed Chriſtians, of almoſt all the Sacraments, and of our Saviours legacie, to witt, his precious body; now you would rob the Church, of the Chriſtian Sacrifice, and would ſpoyle God of the greateſt external honour, that can be rendred to him, & is due to him alone. And with the Sacrifice, you would alſo deſtroy the ſacred Order of Prieſthood, by which it is offered: For you renounce them, in theſe moſt virulent tearmes of your *Covenant*.

We deteſt his Devilish Maſſe: His blaſphemous Prieſthood: His profane Sacrifice for the ſins of the dead and the quick.

As never any Religion, neither vnder the Law of Nature, nor vnder the Law of Moyſes, wanted Sacrifice, which is a Supreme worship due to God alone: ſo the Chriſtian Religion, which excells all Religions that ever have been, is not deſtitute of that perfection, but hath a moſt excellent Sacrifice, far exceeding all the ancient Sacrifices. The Prophets did foretell of it, Chriſt did inſtitute it, the holy Apoſtles & their Succeſſors did offer it, and the whole Chriſtian world hath in all ages frequented it: which points we ſhall briefly touch.

The Prophet David, ſpeaking of Chriſt, ſaith: *The Lord has ſworne, Thou art a Prieſt for ever, according to the Order of Melchiſedech* Which words have relation to theſe of Moyſes: *Melchiſedech King of Salem brought forth bread and wine, for he was Prieſt of the moſt high God.* The holy Fathers vnderſtand that Propheſie, of the Chriſtian Sacrifice of Chriſts body & blood, vnder the formes of bread & wine. So S. Cyprian: *Who is more Prieſt*, ſaith he, *of the moſt high God, then our Lord Ieſus-Chriſt, who offered a Sacrifice to God his father, and offered the ſame, which Melchiſedech had offered, that is bread & wine; to witt his own body & blood.* S. Auguſtin alſo to the ſame purpoſe, ſaith: *No where now is the Prieſthood & Sacrifice, according to the order of Aaron: and every where vnder Chriſt the Prieſt, is offered vp that, which Melchiſedech brought forth, when he bleſſed Abraham.* And again, ſpeaking of Melchiſedechs Sacrifice, he ſaith: *There did firſt appeare the Sacrifice, which is now offered vp to God by Chriſtians, in the whole world.*

Pſal. 109.4.

Geneſ. 14.18.

Cypr. epiſt 63. ad Cecil.

Aug. de Civit. Dei lib. 17.c.17.

The ſecond Propheſie is in Malachie, where God ſaith to the Iewes, *I have no pleaſure in you, neither will I accept any offering at your hands. For, from the riſeing of the Sun, to the going down of the ſame, my name ſhall be great among the Gentils, and there is offered & Sacrificed to my name, in every place, a pure oblation.* The holy Fathers vnderſtood this, as a moſt clear Propheſie, of the Chriſtian Sacrifice. So S. Ireneus: *Among the 12. Prophets*, ſaith he,

Malachie ch. 1. v.10.

Irenæus lib. 4 c. 33. *Malachie did ſo foretell of it. I have no pleaſure in you, &c. moſt clearly ſignifying by theſe words, that the firſt people ſhould leave off to offer vnto God: and, in every place a Sacrifice, and that pure, ſhould be offered vnto him.* So alſo S. Auguſtin did vnderſtand it. *Malachie*, ſaith he, *propheſying of the Church, which we ſee now propagated, ſaith moſt clearly vnto the Iewes, in the perſon of God. I have no pleaſure in you, &c. ſince then we ſee the ſacrifice, by the Prieſthood of Chriſt, according to the Order of Melchiſedech offered vp in every place, &c and they cannot deny, but the ſacrifice of the Iewes is ceaſed: why do they yet look for another Chriſt, ſeing that, which they read Propheſied, and ſee fulfilled, could not be accompliſhed, but by him?* If this Propheſie be ſo ſtrong againſt the Iewes, it is no leſſe forcible againſt the Covenanters.

Aug de ciu. l. 18. c. 36.

As the Prophets foretould ſo Chriſt fulfilled, by inſtituting this Sacrifice: by offering it vp himſelf; and by ordaining it to be offered vp vnto the end of the world. This he performed, when, taking bread, he bleſſed it, ſaying: This is my body, which is given for you, and after the ſame manner of the Chalice. He ordaind the ſame oblation to be continued, when he ſaid to his Apoſtles: *Do this in remembrance of me.* So the holy Fathers expreſly teach. S. Ireneus, who lived in the ſecond age, ſpeaking of Chriſts words of Inſtitution, ſaith:

Iren. lib 4 c. 31. *Chriſt taught the new oblation of the new Teſtament, which the Church, receiving from the Apoſtles, offereth vp to God, throughout the whole*

world. S. Cyprian affirmeth clearly the ſame truth, ſaying *Our Lord & God Ieſus-Chriſt, is the high Prieſt of God the Father. He offered vp himſelf a Sacrifice to his Father: and the ſame he commanded to be done in his remembrance.* To which two we ſhall only adioyn S. Auguſtin, who ſaith: *Chriſt did Inſtitute the Sacrifice of his body & blood, according to the Order of Melchiſedech.* And laſt of all may be added the practice of the whole Chriſtian world, which in all ages, from the death of Chriſt, did render vnto God ſupreme honour & worship; teſtifying his Soveraignity, & power of life & death, by this moſt excellent Sacrifice of Chriſts body & blood, which the holy Fathers called the Sacrifice of the Maſſe: The Vertue alſo of which God has manifeſted, by many Miracles, one of which I will recount, out of S. Auguſtin, to our purpoſe. Which is briefly thus. The houſe of a certain Tribune in the Countrey, near to *Hippo* the City of S. Auguſtins reſidence, being vexed with evil Spirits, to the great loſſe of his cattel and affliction of his Servants, *he came and deſired that one of our Prieſts* (ſaith the holy Father) *I being then abſent, would goe and pray, that the Devil might be chaſed away. Whereupon one went, and offered vp,* ſaith he, *there the Sacrifice of the body & blood of Chriſt, to the end that the vexation might ceaſe: and by Gods mercy it did ceaſe immediatly.*

Cypr. lib 2. epiſt. 3.

Aug. in pſal. 33. ſerm. 2.

Aug. lib. 22. de Civit. c. 8.

As therefore it is evident, by what has been briefly ſaid, from the Scriptures & holy Fathers

that there is nothing more holy & divine in the whole Chriſtian religion, then the Chriſtian Sacrifice of Chriſts pretious body & blood, vnder the formes of bread & wine, which was foretould by the Prophets, inſtituted and offered vp by Chriſt himſelf, and was thereafter offered vp by the holy Apoſtles and their Succeſſors; ſo you very wickedly call it Devilish: For that cannot be Devilish, which was ordain'd by God himſelf, and whereby he is moſt honoured; that cannot be Devilish, which chaſeth away Devils. But your railing againſt it, and abolishing it, muſt be Devilish; becauſe the Devil, by his principal inſtrument, the great Anti-Chriſt, is to abolish it in the later dayes. Daniel 11. 31. and Luther your firſt Reformer, by a ſtrange divine Providence did confeſſe to the world, that the Devil did ſtirre him vp, by many arguments, to abrogat it. And as the Sacrifice is moſt holy & divine; ſo is the office of Prieſthood, by which it is offered, moſt ſacred and venerable. If the Aaronical Prieſthood, whereby only bullocks and beaſts were Sacrificed to God, was ſo ſacred; how much more ſacred & excellent muſt be the Chriſtian Prieſthood, according to the order of Melchiſedech, by which the body & blood of Chriſt are offered vp vnto God, a pure Oblation? And therefore, you very wickedly call the office of Prieſthood *blaſphemous*, and by diſhonouring it, you diſhonour God himſelf, who did inſtitute it, as S. Ignatius the Diſciple of the Apoſtles affirmes, when he ſaith: *that*

Luth. de Miſſa pri. tom. 7.

Prieſthood is the Top of all Honours, that are amongſt men: which if any man dishonoureth, he dishonours God & our Lord Ieſus-Chriſt, the alone chief Prieſt of God, by nature. Your Miniſterial office is rather blaſphemous againſt God, which robs him of his ſupreme worship by Sacrifice, which has been given vnto him, ſince the Creation. *Ignat. epiſt. ad myrn.*

That the Chriſtian Sacrifice is offered vp for ſins, our Saviour shewes, when he ſaith: *This is my blood, which is shed for many, to the remiſſion of ſins.* And that it is profitable alſo, for remiſſion of ſins, to the faithfull departed, the holy Fathers do teach, by the Scriptures, and practice of the whole Church. S. Auguſtin ſaith: *We read in the Books of the Machabees, of Sacrifice offered for the dead: but, though it were no where read, in the old Teſtament; yet not ſmal is the authority of the Vniuerſal Church, which shines in this cuſtome; where the commendation of the dead hath its place, in the prayers of the Prieſt, which are powred out to our Lord God, at his altar.* And in his ninth book of Confeſſions he tells vs: *His Mother Monica deſired on her death-bed, that memory should be made of her at the Altar, from whence she knew the holy Sacrifice to be diſpenſed, wherewith the indictment againſt vs was blotted out.* Where you may ſee alſo the Saints call that a *Holy* Sacrifice, which you call profane. *Aug. l. de cura pro mortuis c. 1.* *lib. 9. Con. c. 3*

SECTION IX.

Of the Canonization of Saints; Invocation of Angels and Saints; Worshiping of Images, Reliques and Croſſes; Dedicating of Churches & Altars, &c.

NOW follow theſe words of the *Covenant*:

We deteſt his Canonization of men: calling upon Angels or Saints departed: Worshiping of Images, Reliques & Croſſes; Dedicating of Kirks, Altars, Dayes, and Vowes to Creatures.

We ſhall now, for brevities ſake, run ſpeedily through all the reſt of the Covenant. Firſt you blame here the Catholique Church, for a moſt laudable cuſtome, which she has ever obſerved, of Canonizing, that is, declareing ſome perſons, who had been eminent for holyneſſe, to be glorifyed Saints in heaven. There have been indeed different wayes, by which this Canonization has been performed. For ſometimes it was done by the voice of the people, with conſent of their Prelats, or by the Prelats, the people not controuling: But ſince the year 800. none have been Canonized, but by the Sea Apoſtolique, according to the decree of Pope *Leo* the third: Whence it is, that this action is performed with greater diligence, and more exact trial, both of life &

miracles, then when it was done, in a popular manner. What then can you iuſtly blame here? But indeed you are to be blamed, who Canonize in your own manner, not Saints, but ſinners, that break mortaly every day Gods commandments? and ſuch was your Covenanting Army, which you ordinarly called the *Army of the Saints.*

You paſſe next, from deteſting the Catholiques Canonizing of Saints, to deteſt the Invocation both of Angels & Saints: But indeed you cannot deteſt that; vnleſſe you deteſt alſo the Scriptures, & the practice of the Saints & of the whole Primitive Church. For did not *Iacob* invocat an Angel, when bleſſing Ioſephs children, he ſaid: *The Angel, which delivered me from all evil, bleſſe theſe children*? Doth not the Prophet Oſee teſtify the ſame, ſaying. *Iacob prevailed againſt the Angel, he wept & prayed to him*? Did not alſo *Abraham*, *Lot*, Gedeon pray to Angels, as may be ſeen recorded in the Scriptures, *Geneſ.* 18. 4. 19. 1. Iudges 6. 3. Therefore, in deteſting the invocation of Angels, you deteſt the Scriptures & practice of the Saints. The ſame may be alſo ſaid of the Invocation of Saints departed. For, if it be lawfull to invocat the Angels, why not alſo the Saints of Heaven, whom our Saviour affirmes to be *equal vnto the Angels*? *Luke* 20. 36. Yea, if it be lawfull to invocat Saints and ſinners, living vpon earth, and to deſire the aſſiſtance of their prayers: why is it not lawfull to invocat the Saints, raigning in Heaven? *Geneſ.* 48 16. *Oſeæ* 12. 4.

and deſire them to pray for vs? To ſay that they do not hear our prayers, and know not what is done here below, which may concern them, is moſt falſe: For our Saviour sheweth, that there is *ioy among the Angels of Heaven, at the Converſion of a ſinner.* Therefore, they muſt know it. And ſhall the Angels know ſuch things, and reioyce at them: and the glorifyed Saints, who are of our own nature, be altogether ignorant of them, and have no fellow-feeling with vs? Shall ſome Saints living here on earth know the ſecrets of others hearts, know what is done at a diſtance, as is recorded in Scripture of Samuel, in relation to King Saul *1.* Kings 1. 19. and of Elizeus in regard of his man Giezi, 4. Kings 5. 25. to paſſe by other inſtances of Daniel & S. Peter; ſhall I ſay theſe Saints have ſuch knowledge in their exile here, on earth: and ſhall the glorifyed Saints, in their Countrey, in the preſence & fruition of God, be ignorant of ſuch things, and ſo be in a worſe condition? No; that cannot be: for that could not ſtand with the goodneſſe of God, & happineſſe of their Eſtate. Yea does not S. Iohn expreſly deliver, that the Saints in heaven do not only know our prayers, but alſo offer them vp to God, when he ſaith: *that the foure beaſts, and the foure and twentie Elders fel before the Lambe, having every one harpes, and golden Vials full of odours, which are the prayers of the Saints*? Laſtly, what was the doctrin & practice of the Primitive Church, may be known briefly, by the teſtimonies of the two

Luke 15. 10.

Apocal. 5. 8.

two great lights, S. *Ambroſe* & S. *Auguſtin*. The firſt ſaith: *We muſt pray to the Angels, who are given to be our defenders, we muſt pray to the Martyrs, &c. For they are able to pray for our ſins, who have waſhed away their own.* The other, having invocated the bleſſed Virgin, and many Angels & Saints by name, concludes, ſaying: *I beſeech you interceed for me a ſinner vnto God, that I may be delivered from the iawes of the Devil, and everlaſting death.* So you may ſee, how vnreaſonably you deteſt ſo holy a doctrine, & ſo profitable a practice, which has been vſed by the greateſt Saints.

Ambroſ lib. de viduis.

Aug. Medit. c. 40.

Now we are come to that point, to witt: the worshiping of Images, wherein you pretend great advantage. For firſt you give out, that the Catholique doctrin & practice in this matter, is directly againſt the Scriptures, and particularly againſt the ſecond Commandment. Secondly, you affirm with great clamours, that the Catholiques prevarication is ſo evident here, that to conceale the matter from the people, they have taken away the ſecond commandment. And for this cauſe eſpecially you accuſe the Catholiques, and condemn them for Sacrilegious Idolaters. But all theſe were shown me to be vain pretences.

For firſt it is clear in the old Teſtament, that the ancient Synagogue of the Iewes had their holy Images, and that by Gods own appointment. Secondly, that they did alſo reverence and honour them with competent worship. The firſt part is evident Exodus 25. where God

ſaid to Moyſes: *Two Cherubins of beaten gold shalt thou make, on both ſides of the Oracle.* Moyſes did obey this command chap. 37. Moreover, King Salomon did adorne the famous Temple of Ieruſalem with diverſe pictures, 3. *Kings c. 6. v.* 28. To ſpeak nothing of the braſen ſerpent, which God gave order to make. Behold here the commandment of God for making & placeing of holy Images, in the Tabernacle, vpon the Ark; notwithſtanding the Iewes were moſt prone to Idolatrie. And that theſe Images were alſo honoured by the auncient people of the Iewes, is evident. For the Cherubins were the chief part and Ornament of the Ark, and the whole Ark was honoured as may appeare, firſt, becauſe it was put in the Holy of Holys, as in a moſt honorable place, Heb. 9. 4. Secondly, it was tranſlated with great honour to the houſe of *Obededom.* Thirdly it was only lawfull to the Prieſts & Levits to carie it. 3. Kings, 5. 6. Fourthly, the Philiſtims were punished with diverſe plagues, becauſe they kept it beſide themſelvs without due honour: and vpon the contrary *Obededom* was bleſſed for keeping it honorably in his houſe. 1. Kings 5. 6. and 6. 11. Yea God himſelf commāded by the mouth of David, ſaying: *Adorate ſcabellum pedum eius.* *Adore his footſtoole.* This is vnderſtood of the Ark, as appeares by Davids words. 1. Chron. 28. v. 2. And what ever it be, it is not God; and yet the Iewes were commanded to adore it, Now can any man, of ſolid iugment and conſideration, think, that

Pſal. 99.

God did prohibite all Images, and veneration of them, by that which the Proteſtants call the ſecond commandment: to witt, *Thou ſhalt not make any graven Idol*: and yet immediatly thereafter, ſhould command Moyſes to make Images, and to hold them in ſuch Veneration? Or rather is it not evident, that the Proteſtants do apply very falſly, what is ſpoken in Scripture, againſt Idols, to the holy Images of Chriſt & his Saints? Therefore it is evident that, the Iewes had not only holy Images by Gods appointment, which were ſet in their Tabernacle, Temple, and moſt holy places: but alſo that they did lawfully and religiouſly worship and honour them: albeit with an honour infinitly inferiour to that, which is due to God.

And as the Iewes had their holy Images, ſo with as good, if not more reaſon, had the auncient Chriſtians, theirs; which they placed in their Oratories, and reverenced with due honour, S. Chryſoſtom ſaith in his Liturgy: *the Prieſt bowes his head vnto the Image of Chriſt.* Baſil affirmeth, *that the honour of the Image is referred to the Exemplar.* Many more teſtimonies were ſhown me from the Fathers, and Eccleſiaſtical Hiſtories, but for brevities ſake I forbear to cite thē: as alſo it was ſhewed, that theſe whowere enemies to the holy Images of Chriſt & his Saints, were condemned by the auncient Church, as moſt furious Heretiques, called the *Iconaclaſts*; who concurr'd in this impiety, againſt Chriſt & his Saints, with the profeſt Enemies of Chriſt: as Iulian the Apoſtat, the

Baſ. lib. de Sp. S. c. 18.

Concil. 2. Niceen.

perfidious Iewes, & Mahumetans, deſtroying where euer they could, the Images of Chriſt & his Saints, againſt whom God by many miracles has manifeſted the truth: as he did once againſt the Iewes, by making aboundance of blood to flow from our Saviours Image, which they had pierced & crucifyed, in the Citie of *Berytum* in *Syria*. By which miracle, & by the miraculous cure of the ſick, who were anointed with that blood, the whole multitude of Iewes in that place was converted, as S. Athanaſius teſtifyeth. By which it is evident, (to paſſe by diverſe other Miracles, recorded in Eccleſiaſtical Hiſtories) that holy Pictures are capable of diſhonour, and therefore alſo of competent honour: that Catholiques, by keeping them & giving due reverence vnto them, follow the practice of the ancient Chriſtians, and Tradition of the Apoſtles; as S. Baſil teſtifyeth, ſaying: *Ihonour the hiſtories of the Saints Images, and I openly adore them. For this, being delivered by the holy Apoſtles, is not to be forbidden; but, in all our Churches, we erect their hiſtories.* And it is no leſſe evident, that you, Covenanting Miniſters, who furiouſly break & deface all holy Pictures & Croſſes, do thereby diſhonour Chriſt & his Saints; go againſt the practice of the ancient Chriſtians, & follow the example of furious heretiques, & of other profeſt Enemies of Chriſt. You, without all reaſon, deteſt the Catholiques worſhiping of Images; but you ought rather to deteſt your own profaneing of them, which indeed ma-

Athan. lib. de Paſſione Imag. Chriſti c. 4.

Baſil. ap. Con. Nicen. 2. act. 2.

ny Proteſtants do deteſt.

Hence, may be eaſily diſcovered the Vanity of all your former pretenſions; as firſt, when you ſay: that Images are forbidden to be made & worshiped, by that, which you call the ſecond Commandment. For there are only forbidden Idols, and all divine worship to any Creatures; but not the holy Images of Chriſt & his Saints; nor a competent worship due vnto them. Did not God himſelf, in the ſame book, command the holy Images of Cherubins to be made, and due Veneration to be given vnto them? *Adore you his foot-ſtoole*, &c. Is God contrary to himſelf; or will he command Idolatry? Secondly, you falſly alleadge, that the Catholiques take away the ſecond Commandment, whereby you deceive many: For they make only that, a part of the firſt commandment, which you make the ſecond: and therein they follow the authority of S. Auguſtin, who expreſly ſaith; *that more conveniently three precepts of the firſt Table are to be reckoned, then foure*, and that theſe words, *Thou ſhalt not make any Idol*, are indeed an explication of the former. Which diviſion of the commandments was alſo ſhown to me, to be moſt agreeable to right reaſon. Thirdly, you falſly calumniate the Catholiques for Idolaters: ſeing they do not worship holy Images, as Gods, with divine worship; but with a reſpect infinitly below that, like vnto the honour, which the people of God gave vnto the Arke, and the Cherubins; and which is given by all good

Aug. q. 71. ſup. Exod.

Christians to the letters of the holy Scriptures. But indeed all these accusations, which you bring falsly against others, may be iustly retorted against your selves: For, though you adore no Idols made with hands; yet you adore many Errors & fancies of your own braines, which S. Hierom calls the Idols of Heretiques. And you have not taken away only one, but in effect, all Gods commandments, by denying the possibility of keeping them.

What has been said of holy Images, may also be vnderstood of Crosses. Then, for Reliques, the Scripture, Fathers, and right reason are so clear, for dutifull respect & veneration to be given vnto them, that there can be no doubt of it. Do we not read in the Scripture, how the woman in the Gospel, by touching respectfully the hem of our Saviours garment, was cured of her bloody flux? *Math.* 9. 21. How S. Iohn Baptist did so respect & honour the latchet of our Saviours shoe, that he esteem'd himself vnworthy to vntye it? *Mark.* 1. 7. How the *Napkins, that had but touched the body of S. Paul, cast out Devils, and cured diseases*? Acts 19. 12. How the ancient Church did reverence Reliques, S. Augustin testifyeth, saying:

Aug. ep. 103. *They bring the Reliques of most blessed Stephen the Martyr, which your Holynesse is not ignorant, as we also have done, how conveniently you ought to honour.* And, in his 22. book of the Citie of God, he sayes: *At the Reliques of S Stephen only, there were, in a short space, so many Miracles wrought, that they might fill many Volumes.*

It is alſo agreeable to right reaſon, to honour Reliques: For the very light of Nature teaches vs, to honour the Inſtruments of ſupernatural effects, and to carie due reſpect vnto the bodies of the Saints. But theſe, who dishonour and deſtroy them, imitat the old Pagans, and the enemies of the Chriſtian religion.

You accuſe laſtly, in this place, the Catholiques, for dedicating Churches, Altars, Dayes & Vowes to Creatures. But it is ſufficient againſt your accuſations, to know, that they obſerve the cuſtome of the holy Fathers & ancient Chriſtians, who dedicated Churches, Altars, &c. not to Creatures, but to God the Creator, albeit in memorie of the Saints & Martyrs. So S. Auguſtin ſaith: *The Chriſtian people celebrateth the memories of Martyrs, with religious ſolemnity, &c. but yet ſo, that we appoint Altars to none of the Martyrs, but vnto the God of Martyrs, though in memorie of the Martyrs.* The ſame he affirmeth of Churches, ſaying: *We build not Churches vnto our Martyrs, as vnto God, but Memories, as vnto dead men, whoſe Spirits live with God.* Then, for Dayes, they are principally dedicated vnto God, though in honour and memorie of the Saints. As alſo, Vowes are properly & principally made to God, as vnto the firſt Principle & Author of all good; but when they are made to the Saints, they are made in a ſecondary manner, as vnto the Friends of God, by whoſe prayers & interceſſion we receive benefits from him; which is a reſpect infinitly inferiour to that, which

Aug. lib. 20 cont Faust. c. 21.

Aug. lib. 22. de Civ. c. 10.

is given by vowing to God, as may be ſeen in *Bellarmin* lib. 3. *de cultu Sanctor.* c. 11. But indeed you are iuſtly to be blamed, who dedicate no Churches nor Altars to God; but have deſtroyed & profaned many, that were conſecrated to his ſervice; and have abolished the feſtival dayes, not only of the Saints, but of Chriſt himſelf; and are ſo far from honouring the Saints, (whom you call very ſimply Creatures) with Vowes, that you have taken away that worship & reſpect from God the Creator, which had been alwayes given to him; both in the Law of Moyſes, & in the Law of Nature.

SECTION X.

Of Purgatory, Praying for the dead, Praying in an vnknown Tongue, Proceſſions, Litanies, Auricular Confeſſion. &c.

YOV go on in your *Covenant*, ſaying: *We deteſt His Purgatory, Prayer for the dead, praying or ſpeaking in a ſtrange language, with his Proceſſions, blaſphemous Litanies, and Multitude of Advocats or Mediators: His manyfold Orders, Auricular Confeſſion.*

As you are pleaſed, to father all the points of the Catholique faith vpon the Popes, as if they were their Inventions; ſo you father this

point of Purgatory vpon them, in a ſpecial manner, crying out; that it is a meer fiction, a late invention of the Popes, for their own gaine; that it was not beleeved by the Primitive Church: with which vain fancies, you fill your peoples eares. But having found you already to be ſo often falſe Accuſers, we will not think it ſtrange, to ſee you here like your ſelves: For the holy Fathers of the Primitive Church, not only beleeved, there was a Purgatory, that is, a third place of temporal punishment, where ſome ſoules are purged and punished, after this life, for venial ſins, and for the temporal punishment due to their mortal ſins, not fully ſatisfyed in this life; but alſo they proved it, by the Scriptvres; whereof we ſhall bring two or three teſtimonies. The firſt is of S. Paul 1. Cor. 3. where he ſaith: *the Work of every one, of what kind it is, the fire ſhall trie*, &c. *if any mans Work burne, he ſhall ſuffer detriment: but himſelf ſhall be ſaved: yet ſo as by fire.* which words S. Auguſtin bringing, ſpeaks thus: *Becauſe it is ſaid:* He ſhall be ſafe, *that fire is contemned; yet that fire ſhall be more grievous, then what ever a man can ſuffer in this life, Purge me Lord in this life, and make me ſuch an one, as ſhall not need that mending fire.* S. Ambroſe expounds it after the ſame manner, ſaying: *But, whereas* S. *Paul ſays,* Yet ſo as by fire, *he ſhewes indeed, that he ſhall be ſaved, but yet ſhall ſuffer the punishment of fire, that being purged by fire, he may be ſaved, and not tormented for ever, as the Infi-*

Aug. in pſal. 37.

Amb. in cap. 3. ep. ad Cor.

dels are with everlaſting fire. The ſecond place is in S. Mathew, ch. 12. v. 32. where our Saviour ſaith: *He, that ſhall ſpeak againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come.* Vpon which S. Auguſtin ſaith: *Neither could it be truly ſaid of ſome, That they are neither forgiven in this life, nor in the life to come, vnleſſe there were ſome, who, though they are not forgiven in this life, yet ſhould be, in the life to come.* S. Bernard brings this ſame teſtimony, by which alone he thinks, to have ſufficiently confuted the Petro-bruſian heretiques, who denyed Purgatory in his time. The third place is Math. 5. 26. 27. where our Saviour ſaith: *Amen, I ſay to thee, thou ſhalt not goe out from thence, till thou pay the laſt farthing.* Vpon which S. Hierom. *This is that which he ſaith, thou ſhalt not go out of priſon, till thou ſhalt pay even thy little ſins.* By all which, it is evident, that Purgatory was beleeved by the holy Fathers & by the Primitive Church, and that it has good ground in the Scriptures. Yea the ſame was alſo beleeved by the ancient Iewes, as it is clear out of the 2. book of the Machabees, 12. ch. and it is alſo known, that the Iewes, to this day, pray for the dead: to ſpeak nothing, that the very Heathens of old held, and the Mahumetans hold the ſame, as Bellarmin ſheweth. Therefore, it is not only a falſe, but alſo a ſhameleſſe calumnie, which you Covenanting Miniſters do make, when you ſay, that Purgatory is a late invention of the Popes; and they are miſerably deceived, who

Aug. lib. 21. de Civit. c. 24.

Ber. ſer. 66. ſup. Cantic.

Hieron. in c. 5. Math.

Bellar. l. 1. de purg. c. 11.

give credit to you. But indeed you ought not to be ſo great enemies to Purgatory; ſeing you muſt either grant a certain Purgatory, after this life, or elſe none of you can go to Heaven: as has been shewed above out of your own principles. For, ſeing according to your doctrine, the filthineſſe of your ſins alwayes remaines in you, dureing this life, it muſt either be taken away & purged after this life, and ſo conſequently you muſt grant a Purgatory; or elſe you will not be admitted into that heavenly City, where no vnclean thing can enter. *Supra p. 188.*

Purgatory then being ſo firmly eſtablished by the the Scriptures, Fathers, & Tradition of the whole Church, the queſtion of Prayer for the dead, which has ſuch affinity with it, is ſoone determined. *S.* Auguſtins teſtimony alone shall be ſufficient, becauſe it shewes the practice of the whole ancient Church. *It is not to be doubted*, ſaith he, *but the dead are eaſed by the prayers of the holy Church, by the wholſome Sacrifice, and the almes, which are given for the ſoules departed; ſo that they are more mercyfully* dealt with, by our Lord, then their ſins do deſerve. For *this being* delivered *by the Fathers, the whole Church obſerveth.* And that this was not a new doctrine or practice, Calvin himſelf confeſſeth, granting, that it was a cuſtome to pray for the dead, 13. hundred years, before his time. Cal. l. 3. inſt. c. 5. par. 10. *Aug. de Verbis Apoſt. ſer. 34.*

You deteſt next the cuſtome of the Catholique Church, in offering vp her publique prayers in a language not vulgaire. But you do

this without ſolid reaſon. For firſt the Church has introduced no Novelty in that matter; but has ſtill retain'd her Liturgies in the ſame Tongues, which she had vſed from the firſt time of her founding, by the holy Apoſtles. Secondly, The Church has thought more fitting, to retain her Liturgies, in theſe ancient, ſacred, and vnchangeable languages, though not commonly now known; then to ſubiect her Liturgies to all the inconveniences, that are occaſioned by the changes of vulgaire tongues, which are in a continual ebbing & flowing. This cuſtome may be confirmed by the practice of the ancient Iewes, who having corrupted their ſanguage, by the long continuance of the Babylonicall captivity, ſpeaking commonly Syraick, did not leave of for that, to continew their office in the Hebrew tongue: for which our Saviour did not reprehend them, which certainly he had done, if it had been an vnlawfull thing. Thirdly, The command and practice of the Church ought to be obeyed and followed, in matters of diſciplin, where God has commanded nothing, as he has done nothing here, concerning the language of the publique Liturgie. Laſtly, there is no neceſſitie of vſeing a vulgaire tongue, in the publique prayers of the Church; ſeing they are directed to God (who vnderſtands all languages) for the good of the people, who are ſufficiently inſtructed in theſe matters, by continual Catechizing, preaching, and interpretation, in their vulgaire languages. And hence it comes

to paſſe, that the ſervice of the Church is more venerable, being in an ancient, vnchangeable language, not known to all: and by that means alſo, the Communion of the Churches ſervice is more ſpread, it being in a Common language. Therefore, we may iuſtly conclude, that you vniuſtly blame the Catholique Church, for vſeing this ancient & venerable cuſtome. But you may be iuſtly blamed, who, although you pray not in a ſtrange language, yet, you oftentimes pray *ex tempore*, in a ſtrange ſenſe, yea, you have committed a greater abſurditie: For you have put Latin, which you call a ſtrange language, in your Confeſſion of faith, this ſame very Covenant, when you abiure *opus operatum*: as we ſhall ſee preſently: and, which is more, you do not interpret, and explain it, which, experience ſheweth, none or few of you can doe. If it be amiſſe (as you alleadge) to pray vnto God in a ſtrange language, albeit he vnderſtands all languages: it is much more faulty in you, to put Latine in your Confeſſion of faith, which the people does not vnderſtand: and yet not only require them to ſay, but alſo enforce them to ſwear *Amen* to it: as you have done with your Covenant: Vnleſſe perhaps, you think it a ſin, to pray vnto God in a ſtrange language, but not to ſwear, or curſe ſomething in it.

You are Enemies alſo to the moſt laudable Ceremonies and devotions of the Catholique Church; as vnto Proceſſions & Litanies, by which Gods glory is manifeſted, and his Iudg-

ments have been often prevented. Firſt, concerning Proceſſions, we read in the Scripture, how acceptable to Chriſt was the proceſſion of the children & people of Ieruſalem, when he entred into that Citie, vpon Palmes-Sunday, throwing down their garments before him, carrying braunches of Palmes, and ſinging Hoſanna: in imitation of which, the Catholique Church, vpon that day, makes ſolemn proceſſions, by carrying the holy Sacrament, ſtrawing of flowers, and bearing of Palmes. All which is done to the honour of Chriſt. In the old Teſtament alſo, we read of the ſolemn Proceſſions, that were made with the Ark about Iericho, Ioſue 6. And of diverſe others, when the Ark was carried from place toplace, 2. Kings 6. 7. and 3. Kings 8. They were vſed alſo, in the Primitive Church, as Baronius ſhewes, and mention is made of them, in the Councel of Laodicea c. 17. In theſe Proceſſions were oftentimes ſaid Litanies or short prayers, by which God has been often pacifyed: of which S. Baſil the great ſaith: *Cum Litanias dicimus, non humanis verbis, ſed oraculis Spiritus, Deum placamus.* When we ſay the Litanies, we pacify God, not with humane words, but by the Oracles of the holy Spirit. By theſe Proceſſions & Litanies, or publique ſupplications, the City of Rome was miraculouſly delivered from a furious plague, in the time of S. Gregory the great: and the City of Vienne in France from horrible earthquakes, in the time of S. Mamertus Bishop of that City:

Math. 21.

Baronius tom. 1. anno 48.

Baſil. ep. 63.

Spond. an. 590. n. 4.

as may be ſeen in the Eccleſiaſtical hiſtory. Therefore, Proceſſions & Litanies are moſt ancient & laudable; they tend much to the glory of God, & ſtirring vp of devotion. And the Litanies are ſo far from being blaſphemous (as you very rashly call them) that they are Oracles of the holy Ghoſt, by which Gods iudgments have been often prevented. *Spond. an 475. n. 4.*

For the multitude of Mediators & Advocats, which you renounce, the Catholique Church acknowledgeth but *one* Mediator, who has redeemd all mankind, by the shedding of his pretious bloud, to witt, Ieſus-Chriſt. And for the Saints, she acknowledgeth them to be only Mediators & Advocats to pray for her, as the faithfull living pray for others: which makes nothing againſt the one Meditation & redemption of Ieſus-Chriſt, as is evident to any man, who has common ſenſe. Therefore, albeit you renounce the mediation of the Saints, to pray for you; yet the Catholique Church will not renounce the Prayers of the Saints.

You deteſt alſo the Manyfold Orders of the Catholique Church, which are in all reckoned to be 7. to witt the Order of Porter, Lector, Exorciſt, Acolite, Subdeacon, Deacon, & Prieſt: and which may be ſeen explained, in the Roman Catechiſme, out of the Scriptures, and holy Fathers. It is ſufficient to know, that they were obſerved in the moſt holy & Primitive times: and it may be truly ſaid, that theſe Manyfold Orders of the Catholique Church are much more commendable, then the ma- *Catech. Rom. parte 2. de Ordine.*

nyfold Confuſions of your Preſbyterian Kirk.

Laſtly, you deteſt here Auricular Confeſſion: But either you deteſt it, as vnlawfull, or vnneceſſary. You cannot deteſt it as vnlawfull; vnleſſe you controule both your Maſters, Luther & Calvin. For the firſt ſaith: *Secret Confeſſion, which is now kept in the Church, doth mervailouſly pleaſe me, and is profitable, yea neceſſary, neither would I wish it were not; yea I reioyce, that it is in the Church of Christ, ſince it is a Soveraigne, or only remedie to afflicted ſoules.* Calvin alſo ſpeaketh to the ſame purpoſe, ſaying: *When any man is troubled with his ſins, he may diſcover them to his Paſtor, to be comforted,* &c. Yea not only the late English Church did allow it, but alſo your ſelves do ſometimes practice it, confeſſing to your Miniſters, albeit ſome of them be not very good Secretaries, telling, in the pulpit, what has been tould them in their eare, to the ruine and diſgrace of ſome, as might be shown by fresh experience. If you deteſt it as vnneceſſary, then you goe againſt our Saviours Commiſſion, & the holy Fathers. For Chriſt, having made the Apoſtles ſpiritual Iudges, and having given them power to bind & looſe from ſins, it followes neceſſarly, that the people muſt confeſſe their ſins to them, or elſe their power had been given them in vain; neither could they abſolve the people, from what they knew not. But hear S. Auguſtin ſo vnderſtanding the Scripture, & shewing the practice of the Primitive Church.

Luth. lib. de capt. Babyl. tit. de penit.

Cal. lib. 3. Inſtit. c. 4.

Church. *Do penance*, ſaith he, *as it is done in the Church, &c. Let no man ſay to himſelf. I doe it ſecretly, I doe it with God: God, who forgives me, knowes I doe it from my heart. Therefore, without cauſe was it ſaid, What you looſe on earth ſhall be looſed in heaven: Therefore, without cauſe were the keys given to the Church. Doe we make void the Evangel of God? Doe we make void the words of Chriſt? If we promiſe to you that which he denys, doe we not deceive you?* And elswhere, he ſaith: *There are ſome, who think it ſufficient to Salvation, to confeſſe their ſins to God alone: For they will not, or they are aſhamed, or diſdaine to ſhow themſelv's to the Prieſts, &c. But I will not, that thou be deceived by that opinion, &c. For his iudgment is alſo to be vndergone, whom our Lord doth not diſdaine to appoint his Vicar.* I paſſe by more teſtimonies, for ſome, have been brought above to this purpoſe, Section 7. By this alone Teſtimony of S. Auguſtin, you may ſee, that your Miniſters, who deny the neceſſity of Confeſſion, or the deſire of it, when a Confeſſor cannot be had, make the power of looſing to be given to the Church, without cauſe, make void the Evangel of God & the words of Chriſt; and promiſing you remiſſion of your ſins, without Confeſſion, promiſe you that, which Chriſt denys; and ſo miſerably deceive you. The Catholique doctrine of Confeſſion is a truth ſo engraffed in the hearts of Chriſtians, and the practice of it brings ſo great comfort, that even theſe, who are brought vp in a contrary here-

Aug ho-mil. 49. ex lib. 50. ho-mil.

Idem lib. 2. de Viſi-tat. in-firmor.

ſy, are enforced ſometimes to make vſe of it, for the comfort and eaſe of their diſtreſſed conſciences: albeit they confeſſe for the moſt part to vnlawfull Paſtors, who have no power to abſolve them. And your Puritanical opinion againſt Confeſſion, is an old damned hereſy of the Novatians, Meſſalians & Iacobits.

SECTION XI.

Of Repentance, Faith, Satisfactions, Opus Operatum, Works of Supererogation. Merits, Pardons, Peregrinations & Stations.

YOV ſay next in your *Covenant.*

We deteſt his deſperate and vncertain Repentance: His general and doubtſome faith. His Satisfactions of men, for their ſins: His Iuſtification by Works, Opus operatum: Works of Supererogation, Merits, Pardons, Peregrinations, and Stations.

Here in the firſt place, you follow your two Maſters Luther & Calvin, by calling the Repentance of the Catholiques, deſperate, and vncertain, which Cardinal Bellarmin reckons, not amongſt their doctrines, but amongſt their deceits & calũnies. For firſt, it is moſt falſe, that the Catholiques Repentance is deſperate, though Cõtrition be required to it: ſince there is no more required, but that which is iuſt, and

Bellar. lib. 1. de penit. c. 2. & 5.

which many have had, and by Gods grace may be eaſily had: neither have any been drawn to deſpaire by it, as the ſame Bellarmin affirmes againſt Calvins calumnies. Secondly, it is falſly called vncertain: For albeit the Catholiques teach, that no man, without diuine reuelation, can know the truth of his own repentance, by the certainty of diuine faith; yet he may know it by a moral certainty, ariſeing from hope in the diuine goodneſſe, according to that of S. Paul; we are ſaued by Hope; which is ſufficient, to put mans mind in peace and tranquillity. Then you as falſly deteſt the Catholique faith, as generall and doubtſome: For, albeit the Catholiques beleeue not only all that God has reueal'd in generall, but alſo every particular point; yet you call their faith general and doubtſome: becauſe they will not beleeue that, which God neuer reueal'd, to witt, your ſpecial faith, or rather foolish fancie, by which every one of you beleeues, that your ſins are forgiven, and that you are of the number of the predeſtinate, and by which you think to be iuſtifyed. But the Catholiques have no reaſon to beleeue ſuch a ſpecial faith: becauſe, (as it has been shewed above) it is nothing but meer preſumption, and is condemned as a *falſe faith*, & a *private fancie*, by a famous Proteſtant, and it is ſo groundleſſe & doubtſome, that it brings diuerſe among your ſelves, who follow cloſely your principles, into great perturbation of mind, and ſome into deſperation. All which,

Rom. 8. 14.

as alſo the truth and certainty of the Catholiques iuſtifying faith, may be ſeen handled above, in the matter of Iuſtification, and particularly in the 17. Chapter page 183. and ſome few pages following.

After you have deteſted Confeſſion, and blamed the Catholiques, for requireing ſo much Contrition: now you deteſt Satisfaction, and ſo you renounce all the three parts of the Sacrament of Penance: but you do this with as little reaſon; as you have done the reſt: For, by Satisfactions, the Catholiques vnderſtand ſome laborious works, ſuch as Prayer, A mesdeeds, faſting, which are offered vp to God, in Satisfaction, for the temporal punishment due to our ſins, after the guilt and eternal punishment are taken away, by the Sacramental abſolution: which doctrine is moſt conſonant to the Scriptures & holy Fathers. That temporal punishment remaines due to ſin, after the eternal is remitted, is moſt clear in the perſon of King David, who, after he had gote remiſſion of his ſins from God, by the mouth of Nathan the Prophet, was notwithſtanding punished temporally, with the death of his Son. This truth S. Auguſtin doth teſtifie, ſaying: *A man is forced to ſuffer, even after his ſins are forgiven,* &c. *punishment doth hold a man temporally, whom ſin holds not guilty vnto eternal damnation.* That this temporall paine, remaining after the guilt of ſin is remitted, may be redeemed by good works, which are therefore called Satisfactions, is alſo evident. For

2. *Kings ch.* 12. *v.* 13.

Aug. tract 124. *in Ioan.*

Daniel said to the King, *Let me Counsell thee, ô King, redeem thy sins With almes, and thy iniquities With the mercies of the poore.* S. Iohn Baptist saith: *Doe fruits worthy of Penance.* S. Augustin, vpon these words of the Psalme, *Cleanse me from my sin*, desires sinners to say with David: *No my Lord, my sin shall not be vnpunished, it shall not be vnpunished: but therefore I will not, that thou punish it, because I punish my own sin.* I passe by more testimonies for brevities sake. It is sufficient, to note that the Centuriists confesse this was the doctrine & practice of the auncient Church: as may be seen, *Centurie 3. col. 127.* Neither is it any wonder, that you, who deny all good works, are so great Enemies to Satisfactions, or works of austerity.

Daniel 4.

Luke 3. 8.

Aug in psal. 50.

You detest next the Popes Iustification by works; but you might as well, with your first Apostle Luther, renounce the Iustification of S. Iames, who teacheth the same, in expresse termes, saying: *Do you see, that, by Works, a man is iustifyed, and not by faith only?* But enough of this matter has been said above.

Iames 2. co. v. 24.

Then for *opus operatum*, which you abiure, it has bred some of your Ministers endlesse work; for, being often enquired, they could never tell truly, what it was; but brought diverse ridiculous, & oftentimes contrary glosses or rather gesses on it, which would be too tedious here to insert. Whereby it is evident, that they have blasphemed things, as S. Iude speaks, whereof they are ignorant: and have

Iude v. 10.

made many thowſands do the ſame. What the Catholique Doctors intend by *opus operatum*, has been above shewed, pag. 202. to witt that the Sacraments of the new Law dos conferre grace, by the work wrought: that is by the power of the Sacramental action, inſtituted by Chriſt to that effect; and not by the merit of the Miniſter, or Receiver of the Sacraments: which is a moſt certain truth, as may be ſeen above explain'd, and confirmed at more length. This is a better work wrought, then the work of your Covenant, which has wrought much miſchief in great Britain.

You are not content to renounce all works of duty, which are commanded, by denying the poſſibility of keeping the commandments; vnleſſe you renounce alſo works of more perfection, not commanded, but Counſelled, which the Catholiques call works of Supererogation. That there are ſuch works moſt laudable & commendable, albeit you deteſt them, is evident by the Scriptures & Fathers. For Virginity is not a command, but a Counſel: and is more perfect then Matrimony. Of this S. Paul giveth teſtimony ſaying: *As concerning Virgins, a commandment of our Lord I have not, but Counſel I give, as having obtayned mercy of our Lord to be faithfull.* 1. Cor. 7. 25. where he alſo sheweth, that he, who maries doth well: but he, who maries not, doth better ver. 38. The ſame alſo our Saviour shewes, ſaying: that *there are Eunuches, who have gelded themſelves, for the Kingdome of Heaven.* Again our Sa-

viour shewes another Counsel, or work of perfection, when he said to the yong man in the Gospell: *If thou wilt be perfect: Goe sell the things thou hast, and give to the poore, & thou shalt have treasure in Heaven.* Math. 19. 21. To these two works of perfection is adioyn'd voluntary obedience, as Christ himself shew, by his voluntary subiection to the blessed Virgin, and S. Ioseph: He himself being the absolute Lord of them & all things. S. Luke 2. 51. The holy Fathers are most clear for this doctrine. S. Chrysostom saith: *Some things Christ commandeth, somethings he leaveth to our own free-will: For he said not: sell that thou hast: but if thou wilt be perfect, sell that thou hast*, &c. And in his 18. homily of Penance, he saith: *Multi & ipsa superant mandata: Many goe beyond the very commandments.* S. Augustin also sheweth the difference, between Commands & Evangelical Counsels, affirming, that, for not doing the first, men are condemned; but, for doing the other, they are commended: *in these things God commandeth a debt, in those, what you shall supererogate* (or bestow more) *he will render at his returne.* These are the excellent works of perfection, to which, a great treasure or reward is promised in heaven: these are the Heroick acts of Vertue, which are only performed in the Catholique Church, and show the admirable excellency & perfection of the Christian religion, against which excellent works, you are so great Enemies; that you have not so much vertue, as to approve

Math. 19. 21.

Chryss. in 1. ad Cor. c. 9.

Aug. de Virginitate c. 30.

them, when they are performed by others. The truth is ſo clearly here on the Catholiques ſide againſt you; that it extorted a Confeſſion from one of your own Coate, M. *Shelford* a Proteſtant Miniſter, who, having ſpoken a little of the foreſaid Evangelical Counſels, and of the great rewards, that are promiſed to them, concludes in theſe words: *Theſe are Gods Counſels, which, of the Primitive Church, were put in practiſe, but in our times* (meaning of the Proteſtant Church) *they are put off, With a Non placet.*

Shelf. p. 109.

You deteſt next the Catholique doctrine of Merits, which, you would make the ignorant beleeve, to be moſt abſurd; and indeed ſo it will ſeem to any, who lookes vpon it, through your Miniſterial ſpectacles, repreſenting it vnto them, as if the Catholiques taught, that good works, done by the force of Nature, and not by the power of Chriſts grace, were meritorious of Heaven, or that they taught, that they were to be ſaved by their own merits, and not by the merits of Chriſt: whereas indeed the Catholique doctrine is iuſt contrary, as may be ſeen in the Councel of Trent, ſeſſ. 6. can. 1. 10. 32 33. and in the 8. Chapter of that ſame Seſſion; of which matter ſomething has been touched above pag. 190. 191. and before that p. 171. where ſome words of the Councel, to this purpoſe, are cited. The true ſenſe, then of the Catholiques, concerning Merits, is, that good works done by a perſon in the ſtate of grace, and performed by the power &

ſtrength of Chriſts grace, have a reward of eternal life, by Chriſts goodneſſe, promiſed vnto them. The Scripture is ſo clear for this truth, that it is wonder, how any perſon can doubt of it it Our Saviour ſaith. *Be glad, and reioyce: for great is your reward in heaven.* Math. 5. 12. Again: *call the workmen, and pay them their hire.* ch. 20. 8. S. Paul ſaith: *God will render to every one, according to his works, to them truly, that, according to patience in good works, ſeek glory & incorruption, life eternal.* Rom. 2. 6. 7. *Who ſowes in the Spirit, ſhall reap in the Spirit life everlaſting.* 1. Cor. 6. 8. And of himſelf he ſaith: *I have fought a good fight*, &c. *concerning the reſt, there is laid vp for me a Crowne of Iuſtice*, &c. 2. Tim. 4. 7. And in the Apocalypſe, it is ſaid of ſome Saints: *They ſhall walk with me in whites, becauſe they are* worthie. Whereby it is as evident, as the Sun, that life eternal is the reward and hire of good works, and therefore, they are meritorious: for rewards are not given, but to merits. The holy Fathers are ſo much for this doctrine, that Luther & diverſe Proteſtants doe cenſure them for it: as may be ſeen in the Proteſtants Apology. We ſhall be content to cite one only teſtimony of S. Anguſtin, who ſaith: *He* (to witt Paul) *ſayes, that our Lord a Iuſt Iudge will render to him a Crowne: he therefore owes it, and as a Iuſt Iudge will pay it; for the work being regarded, the reward cannot be denied.* But the evidence of this truth is ſo great, that it is acknowledged by other Proteſtants, The forementio-

Prot. Apol. tract. 1. ſec. 3. ſub. 6. Aug lib. 50. Homil. 4.

Shelf p. 115. ned M. Shelford ſaith: *The main Tenet of the Scripture is, that God will reward every man, according to his works.* And much more to this purpoſe. The Proteſtant Author of the Chriſtian Moderator confeſſeth it yet more fully, ſaying: *I profeſſe ſincerely, I ſhould be ſo far from enforceing Papiſts to renounce the Doctrine of Merits, that I am reſolved to ſuffer a thouſand deaths, rather, then abiure ſo manifeſt a truth, according to the ſenſe, wherein they explain themſelves; or affirm ſo great & manifeſt an Errour, according to the ſenſe, wherein we explain our ſelves.* Thus he. But according to your principles, yow have reaſon, to renounce all merits; ſince you deny all good works: affirming, that your beſt actions are mortal ſins, to which indeed, not reward, but punishment is due; and ſo you will be in a very hard caſe, if you be rewarded, according to your works.

Christ Moder. p. 67.

You renounce alſo Pardons or Indulgences: but, when theſe are known, according to the Catholiques ſenſe, they are not ſuch Boggles, as you would make them appeare to children: For theſe are only remiſſions of the temporal penance or paines, which, for the moſt part, remain to be ſuffered for the Satisfaction of ſin, after the guilt thereof is taken away. That the Church has this power, is proved by our Saviours words: *Whatſoever thou ſhalt looſe in earth, ſhall be alſo looſed in heaven.* And by the practiſe of S. Paul, who pardoned the inceſtuous Corinthian of the reſt of his penance. 2. Cor. 10. where he ſaith, he pardoned him, *in*

Math. 16.

the person of Christ. Neither, in this matter rightly vnderstood, can there be any difficulty: and therefore, we will insist no more on it: And the Ministers themselves have been known, to give such pardons to some faulters, freeing them from their stoole of Repentance.

For *Pilgrimages* to holy places, which you detest, we need not also to stand much vpon them, seing they were ordained by God himself: as may be seen, *Deuternomie 16. chapt. ver. 16.* where Moyses saith: *Three times in a yeare, shall all thy male appeare in the sight of our Lord thy God, in the place, which he shall choose.* The holy parents of Samuel carefully observed this precept. 1. *Kings* 1. as also Christ himself and his blessed Mother. *Luke 2. Iohn* 12. The Gentils likewise came from far Coūtreys, to worship in Ierusalem, as the Eunuch of Æthiopia. *Acts.* 8. 27. And the three wisemen came from the East, to adore Christ at his birth. Mat. 2. The devout woemen went to visit our Saviours sepulchre. Now what was the practice of the Primitive Church, is so clear, that it needs no proof. S. Hierom saith it would be longsome to recount, through every age, from the Ascension of Christ, to the present time, the number of Bishops, Martyrs and eloquent persons, who have come to Ierusalem, to adore Christ in these holy places, &c. And again. *The Iewes of old did worship the Holy of Holyes: because there were the Cherubins, the propitiatorie and Ark of the Testament, Manna, the Rod of Aaron & the golden*

Iohn 2.

Hier. epist. 17. ad Marcellam.

Altar. But does not the Sepulchre of Chriſt ſeem more Venerable vnto thee, the glory of whoſe Sepulchre was foretould by Eſay. And his Sepulchre ſhall be glorious. &c. The peregrinations alſo to viſit the Sepulchres of S. Peter & S. Paul, and of other Saints, were very frequent in the Primitive Church, and are not blamed by ſome Proteſtants. Theſe devout Pilgrimages, to viſit holy places & Saints reliques, by which God & his Saints are much honoured, devotion augmented, & many benefits often obtaind, are much more commendable, then your intended warlikperegrinations, with your Covenanting Armies, to deſtroy theſe holy places & Monuments of piety. But you have come far short of your reckoning. How much are you degenerated from the piety of your Anceſtors, who built diverſe Hoſpitals in the way to Rome, enriching them with revenues to receive the Pilgrins, who were going to viſit the bodyes of the holy Apoſtles, as Cardinal Baronius teſtifyeth?

Baron. ad annum 845. ex Concilio Meldenſi c. 15.

Then, for *Stations*, which you have made the people abiure with implicit faith, they have put many of your beſt Miniſterial heads to a ſtand; not being able to ſhew, what they are as is known by many experiences. But, albeit you ignorantly abiure them; yet they are moſt ancient and commendable. Tertullian makes mention of them, when he ſaith: that the Church in time of perſecution, *diſciplinatior eſt in ieiunijs, Stationibus, & Orationibus*, that is; *more exerciſed in Faſtings, Stations, and Prayers.*

Tert. in lib. de fuga in perſecutione.

And in many other places he ſpeaks of them. They were nothing elſe, but Vigils or dayly watches of people, continually praying in the time of Solemn faſts. Which were called *Stations* by a Similitude drawn from an Armie, wherein there are alwayes ſome appointed to keep watch, when others are at reſt. So in the Catholique Church, which is the Army of the living God, there are ſome ordain'd to ſtand watching & praying for the reſt. What evil is in this, or rather is there not great good in it? But thereafter, the Stations were not only vſed vpon faſting dayes, but alſo vpon Sundayes & Feaſts, as may be ſeen more amply in Cardinal Bellarmin. lib. 2. de bonis operibus. c. 22. And it is related in the life of S. Columbanus, a great Apoſtle of our Nation, that, in the famous Monaſterie which he founded at *Luxovium* in Burgundie, there were ſo many religious perſons, that there were ever ſome in the Quire, night & day, praying and praiſing God. Such holy *Stations* are much better, then your *Kirk-Seſſions*: and therefore you very inconſideratly abiure them.

SECTION XII.

Of holy Water, Conſecration of Bells, ſolemn Vowes, the ſign of the Croſſe & the reſt of the Covenant.

YOV ſubioyn next in your *Covenant*, theſe words:

We deteſt his holy Water, Baptizing of Bells; coniuring of Spirits, croſſing, ſaning, anointing, coniuring, hallowing of Gods good Creatures, with the Superſtitious opinions ioyn'd therewith. His worldly Monarchie, and wicked Hierarchie. His three ſolemn Vowes with all his shavelings of ſundry ſorts. His corrupted & bloodie decrees, made at Trent, with all the ſubſcribers and approvers of that cruel and bloudie Band, coniured againſt the Kirk of God. And finally, we deteſt all his Vain Allegories, Rites, Signs & Traditions, brought in the Kirk, without, or againſt the Word of God, and Doctrine of this true Reformed Kirk. &c.

To make now an end of your Covenant, a little word ſhall be ſpoken of the particulars, which you here abiure. Firſt, you deteſt *Holy Water*, which the Devil alſo hates: becauſe he has found often the power and vertue of it. Mention is made of holy water, Numb. 5. and 17. S. Clement ſhewes, that S. Mathew did ordain the manner of conſecrating it. And S.

Baſil the great reckons it among the Apoſtolical Traditions. As for the effects of it, S. *Epiphanius* ſhewes, that Ioſeph did diſſolve incantations, by holy water; and S. *Hierom* doth teſtify the ſame, of S. Hilarion. Beſides, S. *Bernard* witneſſeth, that S. *Malachias* by holy water, did cure a phrenetique man, and a woman who was much vexed with a Cancer. This is ſufficient, to ſhew, that the vſe of holy water is moſt ancient, and profitable; which might be ſhown alſo for other effects, as of taking away venial ſins. But we proceed to the reſt.

Clemēs lib. 8. Apoſtolicarum inſtit. c. 35. Baſil. l. de Spiritu S. c. 27. Epiph. hæreſ. 30. Hieron. in vita Hilarionis. Bernard in vita Malachiæ.

After your deteſting of holy water, you deteſt the Catholiques conſecration of Bells to Gods ſervice: which is done, by ſprinkling of holy water vpon them, and by vſeing ſome other Ceremonies, for which you call it baptizing of Bells, whereby ſome are brought to think, that the Catholiques do really baptize them: So that M. *Sutcliff* accuſeth them, for abuſeing thereby, the Sacrament of Baptiſm. To which D. Kelliſon anſwers; that the ſaid M. Sutcliff is very ridiculous; if he think, that the Catholique Church baptizeth Belles, as ſhe doth litle Infants: or that ſhe ſaith to the Bell: *I Baptize thee in name of the Father*, &c. And therefore, if he look into the *Pontiſical*, he ſhall find, that this bleſſing of belles conſiſteth only in ſprinkling holy water, prayers & other ceremonies, by which the Bell is dedicated to Gods ſervice. And, although the people, in ſome places (as in France) call it baptizing of

Bells; yet this baptizing is only a Benediction,
Kelliſons Reply to Sutcliff or Dedication of the Bell. Thus the Doctor, with much more to this purpoſe: as may be ſeen in his Reply, p. 348. This bleſſing & hallowing of Bells is much better, then your Reformers vnhallowing, & ſelling of them: which Sacrilege God did viſibly punish, when, at the beginning of your pretended Reformation, he cauſed a ship loaden with the lead, Bells, and other Ornaments of ſome Churches, which they were ſending beyond ſeas, to be ſold, to plump down ſuddainly, on a very faire day, in the road of *Aberdeen*, whereby all the perſons & goods within it were loſt: as is known by the relation of ſome old creditable perſons, yet living. That was indeed, in ſome ſenſe, *Dipping* of Bells!

You abiure coniuring of Spirits or Exorciſmes, by which the Catholique Church, invocating the name of Ieſus-Chriſt, & of his Saints, commands & expells Devils out of perſons poſſeſſed. But you do this ſo much the more without reaſon, that it was not only vſed
Iuſt. Mar. Dial. cum Tryph. Cypr. l. ad Demetrian Staphylus in abſoluta Reſponſione. efficaciouſly, in the Primitive Church, as S. Iuſtin Martyr & S. Cyprian do teſtifie, but alſo, becauſe you were never able to caſt out any. Luther indeed your firſt Apoſtle tryed to caſt out a Devil from a certain woman, a Diſciple of his; but that enterpriſe ſucceeded ſo ill with him, that he himſelf was in great danger to be killed by the Devil, and left behind him a very evil odour: as Staphylus, who was preſent, doth relate.

You

You abiure alſo the ſign of the Croſſe, which S. Baſil reckons in the firſt place, amongſt the Apoſtolical Traditions: and which S. Auguſtin call the ſign of Chriſt, without which no benediction is rightly perfected. It was ſo much honoured in the primitive times, that it was erected as S. Chryſoſtome teſtifyes, vpon the topes of Kings Crownes & Scepters, and imprinted vpon the front, or head of man, the moſt noble member of his body, as vpon a liuing pillar: and it is moſt efficacious againſt temptations, and the affrightfull apparitions of Devils, whereof Iulian the Apoſtata found experience: as S. Gregory Nazianzen relates, with many circumſtances. Therefore, you are very rashly Enemies to this glorious ſign of the Son of man; and ſome of you very wickedly do call it, the ſign of the beaſt: and it may be iuſtly ſaid, the Catholiques Croſſings, are much better then your curſings.

Baſil. l. de Sp. S. c. 27. Aug. tract. 118, in Euang. Ioan. Chryſ. in l. quod Chriſtus ſit Deus. Nazian orat 1. in Iulian.

By deteſting the anoynting of the Catholique Church, you deteſt S. Iames, who preſcribed it, and the holy Apoſtles, who practiced it: as S. Mark teſtifies, ſaying: *They anointed with oile many ſick*; & the Primitive Church which vſed it, whereby S. Auguſtin ſhewes the excellency of Chriſtians, to whom all now *Vnction.* belongs, which was only proper before to Prieſts & Kings. By deteſting the hallowing of Gods good Creatures, you deteſt your own practice, in bleſſing your meat, with long graces, and the elements of your Sacrament, with long prayers. S. Paul ſhewes, that

Iames 5 Mark 6. 13. Aug. in Pſal. 26. enarr. 2

1. Timoth. 4. 4. 5. *Every Creature may be ſanctifyed, by the word of God and prayer.* The hallowing of Gods Creatures to pious vſes is not ſuperſtition; but the contrary practice is profanation. The Popes worldly Monarchie, as you call it, has agreed better with all the Monarchs of the world, and that for many ages; then your worldly Democracy has conſiſted with one or two Monarchs, in one corner of the world, for the few years you have laſted. And the Sacred Hierarchie of the Church, which you, without all modeſtie, call wicked, has not produced ſuch wicked effects, for the ſpace of 16. hundred yeares and above; as the Anarchy of your Preſbytery has done in leſſe, then the ſpace of twentie. You abiure alſo the three ſolemn Vowes of voluntary chaſtity, poverty & obedience, which have been shown above, to be works of greater perfection. This shewes that the Prophet Eſay did not mean of you, but of the members of the true Church, when he pro-

Eſay 19 21. pheſied of them, ſaying: *They ſhall Vow Vowes vnto our Lord, & pay them.* But your firſt chief Reformers Vowed theſe ſolemn Vowes, and brake them. And it may be iuſtly ſaid, that theſe 3. Solemn Vowes are much better works, then your ſolemn Leagüe & Covenant.

You renounce alſo the Clerical Tonſure, which you call shavelings of diverſe ſorts. But that this was a moſt ancient Ceremony, S. Dionyſ. lib. de Eccleſ. Hierar. nis, Athanaſius, Hierom and others do teſtifie and Venerable Bede affirmes, that S. Peter did firſt of all carrie a Crown of haires, the reſt o

his head being poll'd. The myſterious ſignifi-
cations of this ceremony may be ſeen in *Bellar-*
min, lib. 2. *de Monachis* cap. 40. And, albeit
no other reaſon be brought, the very venera-
ble antiquity of it alone is ſufficient, to ſhew,
that theſe ſhavelings of ſundry ſorts, are bet-
ter then your *new Round-heads of ſundry ſects.*
Then you deteſt, according to your phraſe,
the Popes corrupted & bloodie decrees, made
at Trenſ. But that is ordinary for all Noveliſts
to carrie hatred to, and calumniate theſe Sacred
General Councels, by whoſe authority, their
corrupted errors are condemned: ſo did the
Arians to the great Councel of Nice. That
which you ſpeak of a cruel & bloody Band,
ſubſcrybed there, is a meer calumnie; for no
ſuch thing was done there. But indeed it is no
calumnie, to call your *Covenant*, which was
approved and ſubſcrybed at your Aſſembly of
Glaſgow, a *cruel and bloudy Band:* as the ef-
fects have proved. It is by ſuch cruel and blou-
dy Bands, that falſe religions muſt be propaga-
ted, or rather enforced againſt mens Conſ-
ciences; But the Catholique Church, truſting
in the promiſe of Chriſts aſſiſtance, and being
armed with the force of truth, goes on vpon
other principles. You are pleaſed alſo not only
to deteſt the Decrees of the Councel of Trent;
but likwiſe the ſubſcrybers & Approvers the-
reof, whom you call Conſpirators againſt the
Kirk of God. But albeit your paſſion leads you
to deteſt their doctrines; yet civility ſhould
oblige you not to deteſt their perſons; eſpecial-

chia c. 6
Athan. lib. de Virginitate.
Hier. epiſt. ad Savinianum
Beda hiſt. Angler. lib. 5. c. 22.

ly ſince ſome Approvers thereof are the moſt Eminent Princes of the world, to whom you ought to carrie reſpect. And whereas, you take vpon you, the name & authority of the Church of God; it has been shewed above, that your Kirk has lyen too long *hid*, to be the Kirk of God. You call your Kirk a Reformed Kirk; but it ought rather to be called a new formed Kirk, becauſe it is ſubſtantially different from the old: and it is ſo far from being truly Reformed, that it is deformed in the principal points of the Chriſtian religion, as we have ſeen, concerning the Apoſtles Creed, our Lords prayer, the Commandments & Sacraments; beſides many other ſubſtantial articles above touched. That, which you ſay of the Popes Vain Allegories, Rites & Signs, is frivolous. It is known that theſe Allegories, which you blame, were vſed by the holy Fathers, & particularly by S. Auguſtin, who excelled in the Allegorical ſenſe of the Scriptures: whoſe Allegories are not vain, but moſt grave, and will be preferred by all ſound iudgments; to your Miniſters vain Tropes and figures, againſt the clear Scriptures; as we have ſeen in the matter of the holy Sacrament. Of Traditions, we have ſpoke ſufficiently above. All the reſt that followes in your Covenant, (excepting the two vntruths touched above in the firſt ſection, and your Oath for maintaining the Kings authority) is nothing, but a concatenation of moſt fearfull and horrible Oaths whereby you tye yourſelves, vnder higheſt

curſes, and paines, to maintaine theſe your groſſe errors and Hereſies; which ought rather to be deplored, then confuted; eſpecially ſince you are begun to find the effects of theſe enormities.

Thus I have briefly collected the principall obſervations, which my Catholique Friend and I made vpon the Covenant, although I have paſſed by many things, that were in his papers; that this book might not exceed the iuſt bigneſſe. But by what has been ſaid, may be in ſome meaſure ſeen, what counterfeit mettal the Covenant is, and what a maſſe of Errors and old condemned hereſies it containes, ioynd with blaſphemous Execrations of the principal points of the holy Catholique faith; and what an Idol the ſimple people was made to adore. It is truly to be regrated, that our Nation, which for the ſpace of 14. hundred years did profeſſe the Catholique faith, with ſogreat piety; and did propagate it abroad, with ſo great glory & zeal, of which many Monuments are extant in forreign Nations, ſhould be now ſo blinded with Error, and miſcarried by paſſion, againſt the truth; that, for the moſt part, if it were in their power, they are no leſſe Zealous to extirpate it. The moſt famous Cardinal Baronius gives this excellent teſtimonie of the ancient Scottish Chriſtians. *Theſe*, ſaith he, *Who received the Goſpel firſt from* Pope *Victor, and their firſt Biſhop from Pope Celeſtin, by whom they were all made* Chriſtians, *did profitt ſo much through the grace of Chriſt, that they be-*

Baron. tom. 5. in ſupplem. ad annum 429.

came the moſt excellent of all Chriſtians: and practiſing the Chriſtian faith, with great diligence, by an Apoſtolical function, did propagate it largely and glorioufly, among forreign & remote Nations, as we ſhall ſee in due place. Thus Baronius. It may pleaſe God, in his own time, to diſpell the clouds of darkneſſe, and Miniſterial calumnies, and make the light of truth appeare again vnto this Nation; and turn their hearts vnto the right way, from which they have gone very far aſtray. And that this may be granted, all ought to pray, eſpecially theſe, whom God has called lately in this Nation, vnto the knowledge of the truth. With the concurrence of which deſire, I would make an end, if the Renounciation of the Covenant, ſhown by my Catholique friend, to me, and ſome other new Converted Catholiques, wherein there is an Antitheſis almoſt in every point, between the Catholique and Preſbyterian doctrine, were not thought fitting, to be here ſubioynd; with which we ſhall conclude.

A RENOVNCIATION of the Scottish Presbyterian Covenant, or Confession of Faith.

WEE, whom it hath pleased God of late, to call mercyfully, from the darkneſſe of Hereſy, vnto the admirable light of the holy Catholique faith, doe profeſſe, that, after [a] LONG and ſerious ſearch for the Truth, we are now [q] FVLLY ſatisfyed thereof, by the [c] WORD and Spirit of God, RESIDING conſtantly in the holy Catholique Church. And

THE PRESBYTERIAN Covenant, or Confeſſion of Faith.

WEE all, and everyone of vs vnderwritten, proteſt, that after [a] *LONG & due examination of our own Conſciences, in matters of true & falſe Religion; we are now* [b] *THROVGHLY reſolved of the Truth, by the* [c] *word and Spirit of God; And therefore we beleeve with our hearts,*

[a] The Catholiques long & diligēt ſearch may appeare, by the former Trial: whereas the Covenanters vſed neither long nor due examination of their

conſciences, as may be ſeen above pag. 411.

b Catholiques, who relie vpon the immoveable Pillar and ground of Truth, & Witt, the holy Catholique Church, which never changes, are fully ſatisfyed, and aſſured of the Truth: But Heretiques, who quite this ſolid grouud, and follow the Private Spirit, which is very inconſtant, let them pretend what they pleaſe, can never have full aſſurance; which evi-

dently appeares, by their continual changes & new pretended lights. See above, pa. 425.

c Christ promised that the Spirit of Truth should remaine in his Church for ever, & teach her all Truth. Iohn 14. 16. Iohn 16. 13. And yet, it is strange, that every new heretique, without Scripture, appropriats this Spirit to himself; &, against Scripture, & Christs clear promise, denys the holy Spirit to the whole Church. The same may be said also of their vain pretext of the word of God. See above pag. 423. 424.

d The true faith was revealed of old, and, from that time, can never be hid: But the Presbyterian faith has two contrary qualities, to witt, it is now revealed, and has lyen long hid: as may be seen above p. 426. See also Math. 5. 16. 17.

e The true Church must be in all Nations, as Esay foretells saying: All Nations shall flow vnto it. Esay, 2. 2. and Christ shew, that repentance should be preached in his name, vnto all Nations, beginning at Hierusalem, Luke, 24. 47. For this cause the true Church is called Catholique, as being dispersed through All Nations: as she is also Catholique for Time, endureing in All Ages. But Heresys are only in some few Nations or

therefore, we beleeve and professe, that this only is the true Religion, without which, it is impossible to please God; which was of [d] OLD mercyfully revealed by our blissed Saviour Iesus-Christ; and by his holy Apostles, through the preaching of the blessed Evangel: which, since that time, has never lyé HID, but has ever shynd, like a light set vpon a Cand-

confesse with our mouths, subscribe with our hands, and constantly affirme before God and the whole world, that this only is the true Christian faith, and Religion pleasing God, and bringing Salvation to man, which [d] *NOVV is, by the mercy of God revealed to the world, by the preaching of the blessed Evangel, and*

leſtick; And has been profeſſed, through All Ages, in [e] All Chriſtian Nations, and particularly in the ancient Kingdome of Scotland, as Gods [f] Eternal and MOST KNOWN TRVTH, the only ground of our Salvation; as may be ſeen in the Catholique Confeſſion of Faith, approved and authorized, by the [g] Vniverſal conſent, & irrevocable Determinations, of all the General Councels of the Chriſtian world. And

received, beleeved, and defended, by Many notable Kirks & Realmes, but chiefly, by the Kirk of Scotland, the Kings Maiestie, and the three Estates of this Realme, as Gods [f] *ETERNAL Truth, and only ground of our Salvation. As more particularly is confessed in the Confession of our Faith Established and publickly confirmed by sun-*

corners of the world: and in theſe alſo, they are not the ſame, but full of diverſity and contrariety, which is manifeſtly verifyed of the Presbyterians & Proteſtants. See ab-

ove ch. 32. 34. *f* As Gods Truth is Eternal, ſo it cannot be hid. Eſay 62. 6. But the Preſbyterians pretended Eternal Truth has been too long hid *g* The approbations of all General Councels, which are governed by the holy Ghoſt, and which do never revoke their determinations, by which the Catholique faith is approved, and confirmed, are a much more ſolid authority, to confirme the Catholique religion; then are the earthly courts of changeing Parliaments, to eſtabliſh any ſort of the Proteſtant Religion. We know by experience, that there are nothing more changeable, then Acts of Parliament. See pag. 430. *h* The Scottiſh Nation was converted to the faith an. Chriſti 203. Leſlæus de Reb. geſtis, Scot. l. 1. p. 114. which is above 1400. yeares agoe, during which time, it remaind cõſtãt in the Catholique faith, except a little of late. This indeed may

be called a long time: but the Presbyterians long time is only 20 years, as may be known by calculation, and as yet it is not a hundred. Since the conversion of King Donald the first

has been, not for the short space of 20. or 2 hundred, but for the [h] LONG time of 14. hundred years, and above, professed publickly, not by one or two, but by above 80. KINGS of this Nation, diverse of which are [k] GLORIOVS SAINTS in Heaven; and by the whole body of this Kingdome, [l] which had filled the Christian world, with the fame of their piety and zeal, for propagating the eternal Kingdome of Christ.

dry [g] *Acts of Parliament. And now of a* [h] *LONG time hath been openly professed by the* [i] *Kings Maiesty, and whole body of this Realme, both in Burgh and Land.*

Christian King, there are reckoned above 80. Catholique Kings of this Nation, as may be seen in our Histories; whereas the Presbyterians had only one King, to witt, King Iames the 6. who subscrybed their Covenant, in his younger yeares: which he also disproved thereafter, in the Conference at Hampton-Court.

[k] There were diverse of the Scottish Catholique Kings, eminent for holyneſſe, as S. william, S. David. S. Malcom, and many more: as may be seen in Camerarius lib. 3. de Scotorum pietate c. 4. where he reckons out also many great Saints of the Royal race; as S. Rumoldus, S. Fiacre, S. Mathildis, &c.

[l] For the ancient piety and zeal of the Scottish Nation, to propagate the Kingdome of Christ, Baronius testimony cited,

To the which Confession, and ancient VNIFORM Religion; We, without any constraint of men, but meerly for the love of Truth, in Hope of Eternal Reward, though with imminent danger of Temporal losses, doe most [m] WILLINGLY agree in our whole hearrs, as vnto Gods [n] VNALTERABLE Truth, grounded only vpon his [o] REVEALED word.

To the which Confession, and forme of Religion, wee [m] *VVILLINGLY agree, as vnto Gods* [n] *VNDOVBTED Truth and Verity, grounded only vpon his VVRITTEN word.*

at the latter end of the last section is sufficient: where the Scots are said to have become præstantissimi omnis Christiani, &c.

m As it is evident that these,

who embrace the Catholique faith in Scotland, where it is persecuted, doe it willingly; so it is manifestly known, that many were constrained to take the Covenant: and so did not willingly agree to it. See above ch. 4. p. 26. and sect. 1. p. 417.

n The Catholique faith is so vndoubted Truth, that it is altogether vnalterable, with the Catholiques: But ths Protestant Faith cannot be vndoubted Truth, seing it is so often altered by Protestants, see p. 430. in fine.

o The Catholiques beleeve all Gods reveal'd word; whether vnwritten, or written, according to the expresse command of the written word: Hold the Traditions 2. Thess. 2. 15. But the Presbyterians, against the written word, reiect all Traditions.

And therefore, we renounce all sects and Heresies, contrary vnto it; But especially the PRESBYTERIAN sect, and all the points thereof; as they are now, and have been anciently condemned, by the [p] word of God, and by the HOLY CATHOLIQVE CHVRCH. But particularly we reiect the VNPARALLELD INSOLENCY of that Calviniſtical [q] ANTI-CHRISTIAN Sect, vpon both the [r] LETTER and SENSE of the holy Scriptures, vpon

[p] How the Presbyterian sect albeit it pretends the word of God (as all Heretiques do ordinarly pretend) is notwithstanding condemned by the word of God, & by the holy Catholique Church, which is of far greater Authority, then the Presbyterian Kirk of Scotland, may be seen almost every where, in the former Treatises.

The Presbyterian Covenant.

And therefore, we abhorre and deteſt all contrarie Religion & Doctrin; But chiefly all kind of PAPISTRY in general, and particular heads, even as they are now damned, and confuted, by the [p] *word of God, AND KIRK OF SCOTLAND. But in ſpecial we deteſt, and refuſe the VSVRPED AVTHORITY of that Roman* [q] *ANTI-CHRIST, Vpon the* [r] *SCRIPTVRES of God, the* [s] *KIRK the* [t] *CIVIL*

[q] As it has been shewed above, sect. 4. p. 432. that the Pope is the Vicar of Iesus Christ, and therefore not Anti Christ; so also all, who do not belong to him, belong not to Christ, but to Anti Christ; and therefore are Anti Christian. So S. Hierom expressly affirmeth ibid. p. 437. [r] Calvin vsurpedove

the ſ HOLY CATHOLQVE CHVRCH, vpon their own ſ LAWFVLL PRINCES and Superiors, and their Tyrannizing over the " CONSCIENCES oftheirfellow-ſubiects * All their LICENTIOVS Exemptions from obedience to iuſt Lawes, vnder pretence of Chriſtian libertie, to cloke INIQVITIE, and give occaſiõto theFLESH. Their DESTVCTIVE Doctrin againſt

MAGISTRATE and u *CONSCIENCES of men.*

All his x *TYRANNOVS Lawes, made vpon indifferent things againſt our Chriſtian libertie. His ERRONEOVS Doctrin againſt the SVFFICIENCIE of the* y *VVRITTEN wo-*

the letter of the Scriptures, by making vp a new Canon, never known before; And he vſurped over theſenſe of them, byreiecting the ancient ſenſe of the holy Fathers,

and by inventing new ſenſes, according to his private fancies. So do alſo his Diſciples, the Preſbyterian Miniſters. So did likewiſe Luther moſt groſly, ſee p. 439. ſ Calvin did vſurp over the holy Catholique Church, who, having no lawfull authority, would take vpon him to reforme the Church, to iudge and condemn her, to preſcribe his own fancies, as divine Rules vnto her: So do alſo the Preſbyterians See p. 440.

t The Preſbyterians in Scotland have had but 4. Princes, ſince their religion began, and they have vndenyably vſurped highly over them all: as may be ſeen. p. 440. and 41.

" How they Tyrannized over the conſciences of their fellow ſubiects, is notoriouſly known: and may be ſeen. chap. 4. p. 26.

* Theſe, who vnder pretence of Chriſtian liberty, diſobey iuſt Lawes, ſuch asare the

Lawes of the Catholique Church, (which were also observed in the primitive times, as these, about lent fasting, the single life of Church men &c.) make their freedome a cloke of malice, against S. Peters advice 1. Pet. 2. 13. and an occasion to the flesh. Gal. 5. 13. see above p. 454. 455.

the necessity of the *y* VNWRITTEN word, expresly commended by the written word: *z* against the FVLFILLING of the Law, without which there is no PERFECTION: against the Triple *a* OFFICE of Christ, as he is KING, PRIEST and PROPHET: which is a manifest corruption of the blessed Evangel.

rd; the PERFECTION *of the Law, the* OFFICE *of Christ, and his blessed Evangel.*

y The Presbyterians destroy all Traditions, against the expresse Scripture. See above p. 445. and 6. *z* They teach, that it is impossible, even with Gods grace, to keep his Law, in observation whereof all perfection substantially consists; and so indeed they destroy the end and perfection of the Law, see above ch. 13. 14. and sect. 5. p. 448.

a They destroy the office of Christ, as King, by spoyling him of the Kingdome of his Church, for many ages: They destroy his Priestly office, by abrogating the dayly sacrifice: and his Prophetical, by denying the accomplishment of his Prophesies, concerning his Churches continuance and Visibility, see above p. 449.

Their corrupted Doctrine of [b] ORIGINAL sin: which makes their BEST actiõs MORTAL sins. Our [c] SVPERNATVRAL ABILITY, and dutiefull SVBIECTION to Gods Law. Our Iustification by [d] WORKS. Our [e] PERFECT Sanctificatiõ, and Obedience, through Christs Grace, vnto the Law.

The [f] NATVRE, NVMBER, and VSE of the Holy Sacraments. Their two [g] GRACELESSE SACRAMENTS, administrated without all holy [h] RITES, and CEREMONIES, Venerable for Antiquity, Commanded by lawfull Authority, and not contrary

His corrupted Doctrine concerning [b] ORIGINAL *sin. Our* NATVRAL INHABILITY *&* REBELLION *to Gods Law. Our Iustification by* [d] FAITH ONLY *Our* [e] IMPERFECT *Sanctification and Obedience to the Law.*

The [f] NATVRE, NVMBER *and* VSE *of the holy Sacraments. His five* [g] BASTARD SACRAMENTS: *with all his* [h] RITES, CEREMONIES *and false Doctrines, added to the Ministration of the true*

[b] *calvin teacheth.* that Original sin still remaines in vs, even after Baptism: and that it defiles before God, what ever works proceedfrom vs; and so makes thẽ *mortal sins*, which doctrine, the Presbyterians follow, as may be seen above, with more to this purpose p. 451. 454.

[c] The Presbyterians graunt such a natural inhability, that they deny all supernatural ability in man, to keep Gods Law, even with the assistance of all his Grace: which is a most dan-

gerous corrupted doctrine: as may be seen above, P. 454. & more fully ch. 13. 14. of *Presb. Trial.*

to the true Doctrin & word of God. Their *i* VN-CHRISTIAN Iudgement, against many children, dying WITH the Sacrament: together with their most CRVEL PRACTICE of suffering many children to die WITHOVT the Sacrament. Their *k* CONDITIONAL necessity, or rather INDIFFERENCY of the most NECESSARY Sacrament

Sacraments, without the word of God: His CRVEIL *Iudgement against Infants dying* WITHOVT *the Sacrament. His absolute Necessity of Baptisme:*

d They make Iustification by faith *only*, the principal article of their Reformation, and deny Iustification by *works*; expressly against the Scripture, *Iames* 2.24. and the holy Fathers. See above ch 14. p. 157.

e They make our sanctification so imperfect, that we cannot by it think so much as a good thought, or do any thing but sin mortally; and still disobey Gods Commandments, so that such *sanctification* is rather *profanation*, and such *Obedience* is *Disobedience*. See above p. 455.

f They have corrupted the Nature of the Sacraments, by denying, that they were ordaind to conferre Grace, & by making them only signs and Tokens. They have corrupted the number, by taking away 5. Sacraments: and the vse, by abrogating both private Baptisme & Communion, besides both the publique and private vse of others. See above p. 458. & seq. and before ch. 18. Presb. Trial. *g* By denying the two Sacraments of Baptisme and the Eucharist (which they admitt,) to conferre *Grace*, They make them *Gratelesse* and so indeed *Bastard* Sacraments; since the Sacraments of the Law of Grace, were insti-

tuted

of Baptiſm. Their more then CHIMERICAL IMAGINATION of the REAL ABSENCE of Chriſts body FROM the Elements, together with the REAL PRESENCE of the ſame, to the ſoules of their faithfull RECEIVERS.

Their [m] VIOLATIONS of Solemn Oaths WITHOVT DISPENSATIONS: Vrgeing of PERIVRIES vpon men againſt their CONSCIENCES.

Their allowing of Marriages in degrees FORBIDDEN by the CHVRCH OF GOD. Their [n] IMPIETY of allowing ADVLTERIES, vnder the name of MARRIAGES to the divorced, againſt the word of God.

[l] BLASPHEMOVS OPINION *of* TRANSVBSTANTIATION, *or real* PRESENCE *of Christs body* IN *the the Elements, and receiving of the ſame by the* WICKED *or* BODIES *of men.*

[m] DISPENSATIONS *with ſolemn* OATHS, PERIVRIES, *and* DEGREES *of Marriage forbidden in the word.*

[n] CRVELTIE *againſt the innocent divorced.*

tuted to confer re Grace. Above. p. 467. & before that ch. 48 Pres. Trial p. 194.

b They not only not practiſe the Venerable *Rites & Ceremonies* of the Catholique Church which were vſed in the Primitive times, as may be ſeen in *Coccius*, tom. 2. *Theſau. Cathol.* but alſo they

condemn them. See p. 464.

i They teach that children dying with baptisme, if they do not belong to the Covenant of grace, are not saved: whereby they suppose, that all children dying with baptism, do not belong vnto it: which is a most cruel iudgement. See p. 218. 219. And besides, they suffer *cruelly* diverse children to die without Baptism: for which cruelty K. Iames affirmed their Ministers would be damned. See p. 221. 222. *k* They make Baptism not to be necessary to the Salvation of Infants, against the Scripture and holy Fathers: as may be seen above. chap. 20. *per totum*. *l* The opinion of Calvin, and his Disciples is, that Christs body is *only really* in the Heavens; and yet it is also *really* to the soule of the Receivers by *faith*: which he calls iustly a Mysterie *unperceptible*: as it is indeed a *Chimera* made vp of contradictions, whereas the Catholique beleef of the real presence, or *Transsubstantiation*, is so firmly grounded in the Scriptures, that Beza confesseth, if Christs Words be taken literally (as it has been proved above, they must be) *Popish Transsubstantiation* doth necessarly follow. See above pag. 240. 41. and 43. *m* Their first Reformers brake their Solemn Oaths and Vowes without all Dispensations p. 469. And the Presbyterians have made many to periure themselves, by enforceing them to take the Covenant, against their Consciences. They allow also Marriages in degrees forbidden by the Catholique Church:

Their *o* DEVILISH ABROGATION of the DIVINE Masse. Their *p* BLASPHEMING MINISTERIE. *q* Their SACRILEDGE of robbing the HOLY Sacrifice, both from the quick & the dead: Their *r* SAINTING of COVENANTING SINNERS.

The Presbyterian Covenant.

His *o* DEVILISH MASSE. *His* *p* BLASPHEMOVS PRIESTHOOD. *q* *His* PROFANE *Sacrifice for the sins of the dead and the quick.* *His* *r* CANONIZATION *of men.*

Their calling vpon MEN, and not vpon Angels: and their MISCALLING of Glorious Saints, by opprobrious Titles. Their IDOLATRIZING of their own fancies, and Errors: and PROFANING of Holy Images, Reliques and Crosses. Their Barbarous DESTROYING of Churches, and Altars: with their Violating of Holy Dayes, and Vowes, made and CONSECRATED to the CREATOR

[s] *His* CALLING *vpon Angels, and* [t] *Saints departed.*

WORSHIPING *of Images, Reliques and Crosses.*

DEDICATING *of Kirks, Altars, Dayes, Vowes, to* CREATVRES.

for the people often marries among them, in the second, third, and 4. degree, without all Dispensations See also above, that it is a false calumnie, that the Catholique Church dispenseth in degrees forbidden by the Law of Christ. p. 470. [n] They cruelly allow Marriages to the divorced, against the doctrine of Christ, his Apostles and the holy Fathers: which S. Augustin saith are not *Marriages* but *Adulteries*. see above p. 470. 471. [o] The *holy* Masse which chaseth away Divels, as *S. Augustin* testifies above p. 475 cannot be *Devilish*: but the abrogation of it is *Devilish*, (besides other reasons) because Luther confessed that the Devil did instigate him to it. See above p. 476. and the whole 8. section. [p] If it be blasphemy to raile against the sacred order of Priesthood, of which order *Christ* himself is the *High eternal Priest*; And against the holy Sacrifice offered vp by that holy order; besids other points of the Catholique faith revealed by Christ, then our Presbyterian Ministery is deeply guilty of *blasphemy*. See p. 477. 4. See above, how

S. Augustin calls this a *holy* Sacrifice, *profitable* not only for the sins of the living, but also of the faithfull departed: of which the Presbyterians

The Presbyterian Covenant.

y His PVRGATORY: *z* PRAYER *for the dead: 1 Praying or speaking in a* STRANGE LANGVAGE: *with his* 2 PROCESSIONS, 3 BLASPHEMOVS *Litanies, and 4 Multitude of Advocats or Mediators.*

y Their ENDLESSE VNPVRGEING Purgatory. z Their mercyleſſe NOT PITTYING the paines of the dead, 1 Praying in a STRANGE SENSE. 2 BACKSLIDINGS into groſſer Errors. 3 BLASPHEMING the holy Litanies: and preferring a multitude of 4 MINISTERS, to the Angels & Saints, in the-

do rob both the quick and dead p. 447. *r* They deteſt the Catholique Church, for Canonizing of Saints; and yet themſelvs did Saint Covenanting ſinners, above p. 479 *ſ* They think it iuſtly no ſin, to call vpon men, and deſire their prayers: and yet, againſt all reaſon, they would make the people beleeve, that it is a ſin, to call vpon Angels, and deſire their prayers, whereby, they condemn the practice of Iacob, and other Saints recorded in the Scriptures: as may be ſeen p. 479. as alſo the practice of the holy Fathers, and Primitive Church ibidem. Where the ſame is alſo shewed, concerning the Invocation of the Saints of Heaven. *t* Calvin doth honour S. Catharine and S. Chriſtofer with the name of *Monſters*; *lib de vera Reſor. Eccleſiæ.* S. George and S. Hippolitus with the name of *Maſques.* ib d. *& 2. Inſtit. c.* 20. *par.* 24. 25. 27. S. Dominike with *Hangman, lib. de reform. Eccleſ.* S. Medard and others with *Beaſt. ibidem.* And Luther durſt affirm, that Moyſes his wiſdome was *hypocriſie*: and that S. Iames did *doate. Luth. in pſal.* 45. *& in cap.* 22. *Geneſ. u* How all Heretiques Idolatrize their own Errors (as S. Hierom affirmes) may be

OFFICE of Mediators and Advocats. *5* Their Manyfold Confusions and DISORDERS. *6* Publique REVELATION of private Confessions. Their 7 PRESVMPTVOVS and vain Repentance. 8 Their SPECIAL and groundlesse Faith. 9 Their doctrine of sinning WITHOVT Satisfactions. 10 Iustification by faith ONLY. *5 His Manyfold* ORDERS. *6* AVRICVLAR *Confession. 7 His* DESPERATE *and vncertain Repentance. 8 His* GENERALL *and doubtsome Faith. 9 His* SATISFACTIONS *of men for their sins. 10 His Iustification by* WORKS.

seen above p. 420. & how the Presbyterians did Idolatrize their Covenant, may be also seen there: And its notoriously known how

they break & abuse Holy Images, Crosses and Reliques. * The Barbarians or profest Enemies of Christ, could hardly have made more havock and destruction, then our first Scottish Reformers have made, of so many Excellent Churches and religious houses in Scotland: which were great Monuments and Ornaments of the Nation. And now the poore Churches, which they have built, are not dedicated vnto the Creator. *y* Seing they commonly teach, that their sins are not taken away in this life, they must either be taken away in the next life, and so they grant a Purgatory: or else they cannot enter into Heaven. And seing, that Purgatory is for mortal sins (for they acknowledge no Venial) it can never purge them, and never have an end. See above pag. 491. and more fully p. 188. *a* See the charitable custome of praying for the faithfull departed, observed by the Primitive Church p. 491. which charity the Presbyterians want. 1 The prayers of the Presbyterians being all Extemporary, it is no wonder, some of them be void of sense: as frequent experience has shewed. 2 How they have fallen backward into grosser Errors, then their first Refor-

	The Presbyterian Covenant.
11 The Opus Operatum of the Covenant, which SAINTED without dispositions, even the worst Covenanters. 12 Their Omission of works of DVTY, tending to EDIFICATION. 13 Demerits, 14 SELLING of Pardons. 15 Their intended WARLIK peregrinations to destroy holy places. 16 Their Kirk SESSIONS: 17 VNCONSECRATED wine 18 Their VNHALLOWING and selling of Bells.	11 OPVS OPERATVM. 12 *VVorks of* SVPEREROGATION: 13 MERITS, 14 PARDONS, 15 *Peregrinations, and* 16 STATIONS. 17 *His* HOLY *Water*: 18 *Baptizing of Bells.*

mers, by denying the Apostles Creed, neglecting to say our Lords-prayer, abolishing Glory to the father, &c. may be seen above cha. 12. These *backslidings* are the Presbyterian *Processions* 3 They blaspheme the holy Litanies, which S Basil calls the Oracles of the holy Spirit: as may be seen above p. 494. 4. They very vnreasonably renounce the Mediation or intercession of Angels and Saints to pray for them: and yet give that same charge or office to the multitude of their Ministers. p. 945. 5 Their confusions & dissensions are very notorious, and may be seen above ch. 3. 6 They abiure Auricular Confession, and yet sometimes practise it. But the Ministers wanting the strict obligation of secrecy, they doe sometimes reveale publiquely without punishment, what has been confessed to them privatly. 7 Their Repentance, if it be according to their principles, is presumptuous: for it is a full assurance of the remission of their sins, or conioynd with it: and so it is also vain; for in vain do they seek remission of their

Their 19 WANT of power to coniure Spirits and cast out Devils. 20 Their CVRSINGS and Detestations of the SIGN of the CROSSE, as also 21 of VNCTIONS & of benedictions of Creatures, for holy ends, together with the PROFANATIONS of these hallowed Creatures. Their Domineering Presbyterian 22 DEMOCRACY, and 23 cruel ANARCHY 24 Their Solemn LEAGVE and Covenāt, with all their ROVNDHEADS of Sundry SECTS

Coniuring of Spirits, CROSSING, saning, anointing, coniuring, HALLOVVING of Gods good Creatures, with the superstitious opinion ioyned therewith:

His worldly 22 MONARCHIE, and wicked HIERARCHIE: 23 His three Solemn 24 VOVVES with all his SHAVELINGS of Sundry sorts.

sins, which they are assured by faith are already forgiven thē. See p. 499. & ch. 17. p. 183. 8. They beleeve that which God never revealed, to witt, that every one of themselves is iust & predestinate: which faith, may be seen above, to be meer presumption, and a groundlesse fancie. ch. 17. p. 183. & seq. 9. They deny all Satisfaction or works of Penance for sins: and so they teach, men are not to make any Satisfactions for their sins. p. 500. 10. They teach Iustification by faith *only*, against the expresse words of Scripture. Iames 2. v. 24. as may be seen above ch. 17. p. 182. 11. Albeit some were great sinners; yet so soon as they took the Covenant, they were esteemed Saints, and all their sins forgiven them, though indeed they becam no better. This is a greater *Opus Operatum* which the Presby-

terians aſcribed to their Covenant, then that, which the Catholiques aſſign to the holy Sacraments: as may be ſeen above p. 202. 203.

11. They do not only abiure works of greater perfection, not commanded but counſelled; but alſo they neglect works of duty commanded: teaching that the Commandments are impoſſible to be kept. p. 502. §. 13 They teach that all their works are evil, and therefore are *demerits*: which may be iuſtly renounced p. 504. 505.

4. They often give and ſell pardons from their ſtoole of

Their cruel Decrees, made at GLASGOW, to extirpate the Catholique Religion: where their Covenant (which has proved a bloudy Band) was confirmed, againſt the holy Catholique Church.

And laſtly we reiect all their 25 VAIN TROPES AND FIGVRES, perverting the true literal ſenſe of the divin Scriptures, againſt the conſtant expoſition of the holy Fathers: together with all their 26 PRESBYTERIAN Traditions, brought in without, or againſt the word of God, and Doctrin of the 27 holy CATHOLIQVE Church, the Pillar & ground of Truth.

The Presbyterian Covenant.

His corrupted and bloudy Decrees, made at TRENT, with all the Subſcribers and Approvers of that cruell and bloudy Band, conjured againſt the Kirk of God.

And finally, we deteſt all his 25 Vain Allegories, Rites Signs and 26 Traditions, brought in the Kirk, without, or againſt the word of God, and Doctrin of this true 27 REFORMED Kirk.

To the which holy Catholique Church, we MOST WILLINGLY ioyn our ſelves, in Doctrin, Diſciplin, and all holy RITES, as members of the ſame vnder Chriſt Ieſus, the Supreme inviſible Head, and the 28 BISHOP of ROME, the Succeſſor of S. Peter, Prince of the Apoſtles, the Viſible and Subordinate Head, or Governour thereof: 29 Promiſing, by the aſſiſtance of Gods Grace, to continue in the obedience, and Communion of the ſame Church, all the dayes of our lives.

30 And ſeing many

To the which, we ioyn our ſelves willingly, in Doctrin, Faith, Religion, Diſciplin, and vſe of the holy Sacraments, as lively members of the ſame, in Chriſt our Head.

29 Promiſing & ſwearing, by the Great Name of the Lord our God, that we ſhall continue in the obedience of the Doctrin & Diſciplin of this Kirk; and ſhall defend the ſame, according to our Vocation & power, all the dayes of our lives; vnder the paines, contained in the Law, and danger both of Body and ſoule, in the Day of Gods fearfull iudgement.

Repentance: or elſe all the great people muſt be Saints, & only the poore muſt be ſinners. For it is very rarely ſeen, that any perſon of condition, doth ſit vpon their ſtoole of Repentance. See p. 506.

30 And, ſeing ma-

14 They bragged, that they ſhould never leave off, till they

went with their Covenant, & Covenanting Armie, to destroy the walls & Citie of Rome. p. 507. 508. 16 The English Independents did call ordinarly the Presbyterian Kirk-Sessiõs *Bawdy-Courts*; For by them the fines were imposed vpon the fornicators. But

Catholiques are solicitited by Sathan, and the PRESBYTERIAN MINISTERS. To swear subscribe & receive their Sacraments, against the clear light of their Consciences, for IVST FEARES of the Ministerial CONFISCATIONS, and losing of their Estates, 51 We solemnly promise, by the assistãce of Gods, grace that we shall never yeeld vnto such temptations; nor be so ingrate, after God has made the light of his truth to shine vnto vs, who were living in the darkneſſe of Error, as to abandon the Truth against our Consciences: But rather shall continue constant in the profession of the same, though it be with the losse of our Lives and Estates, knowing, that

ny are stirred vp by Sathan and that ROMAN ANTI-CHRIST, to promise swear, subscribe, and for a time, vse the holy Sacraments of the Kirk deceitfully, against their own Consciences, minding thereby, first, vnder the external cloak of Religion, to corrupt & subvert secretly Gods true Religion, within the Kirk, and afterwards, when time may serve, to become open Enemies and Persecutors of the same, vpon VAIN HOPES of the Popes DISPENSATION, devised against the word of God, to his greater confusion, and their double condemnation, in the

God Almighty is power full, and Hoping, that his goodneſſe ſhall be willing to render vnto vs a hundred fold, and life everlaſting. To which God of his infinit mercy bring vs. Amen.

day of the Lord Ieſus. 31 *wee therefore, willing to take away all ſuſpicion of Hypocriſy, and double dealing with God & his Kirk, proteſt, and call the Searchers of all hearts for witneſſe, that our minds and hearts do fully agree with this our Confeſſion, promiſe, Oath & Subſcription, So that we are not moved for any* 32 *worldly reſpect, &c.*

now that power is taken from them, and given to the Civil Magiſtrate. These *Seſſions* are not so good as the Catholiques *Stations* above p. 108.

17 They do not conſecrate their Communion Wine: and albeit the Miniſters ſay a long prayer at the beginning, by which they would ſeem in ſome meaſure to hallow that which is preſent, which is but a ſmall quantity; yet the reſt is brought (ſometimes out of the Tavern) and vſed without any benediction. See of Holy water above p. 510. 511. 18. See above, how at the beginning of their pretended Reformation, they vnhallowed many Bells, p. 511. 512.

19 The true Church has only powe r to caſt out Devils. Luther tryed once to do this: but it ſucceded ill with him, as may be ſeen above p. 512.

20 The Preſbyterian Miniſters do much hate the ſign of the Croſſe, calling it *the badge of Anti-Chriſt*; as may be ſeen in Spotswoods hiſtorie lib. 6. p. 324. See above p. 513. the Anti-

quity, & efficacy of that glorious ſign of the Son of man.

21 The holy Apoſtles vſed Vnctions, as may be ſeen above p. 514. which cuſtome has been ever obſerved in the Church, ibidem, As alſo the Church did ever hallow ſome Creatures, for holy ends; as Water, burial places, Churches, Bells, &c. which the Preſbyterians have often made common, and turn'd into profanes vſes.

22 How the Preſbytery domineered over all ſorts of perſons, may be ſeen above, ch. 4. and 7. of *Presb. Triall.* 23. Their ſeverity & cruelty may be ſeen, ibid.

24 Their ſolemn League & Covenant, which intended the ſetling of Preſbytety in all the 3. Kingdomes, is not ſuch a work of perfection, as are the 3. Solemn Vowes of *chaſtity, poverty* & *Obedience*, which they here abiure, and which their firſt Reformers Vowed, but did not keep. And therefore, their Solemn League may be better renounced; then the three Solemn Vowes abiured.

25 See above pag. 229. 242. how by Trops and figures, the cleat words of Chriſts inſtitution of the holy Sacrament are perverted by them, againſt the ſenſe of the holy Fathers, and of the auncient Church.

26 Their denying of privat baptiſm is a Preſbyterian Tradition derived from Calvin: as may be ſeen above, p. 212. without, or rather againſt the word of God, and the practice of the auncient Church. The ſame may be alſo ſaid of their denying private Communion &c. 27. As the Catholique Church is only the true Church of Chriſt; ſo S. Cyprian has obſerved, that all heretiques, like Apes, do take vpon them the name, and falſly Vindicate to themſelves the authority of the Church. *Cypr. Epiſt. ad Iubaian.*

28. See above, ſection. 4. p. 412. where it is ſhewed, that S. Peter was ordain'd by Chriſt, Supreme Paſtor of his Church, and that the Biſhop of Rome, ſucceeds vnto S. Peter in the ſame charge.

29 As the Catholique Church remaines conſtant in her doctrin and government; ſo the Scottiſh Proteſtant Church has been very inconſtant, for it has changed diverſe doctrines, and very ſenſibly, its diſciplin, three or foure times, ſince the beginning of their pretended Reformation; ſo that a man cannot wiſely ſwear conſtant obedience, to ſuch an vnconſtant Church. See above ch. 2. and 7. of *Presb. Trial.*

30 As it is a malicious calumnie, to ſay, that any Catholique

is ſtirred vp by the Pope, to deny and abiure the Catholique religion againſt his conſcience, vpon hope of the Popes Diſpenſation, So it is a known truth, by diverſe fresh experiences, that many Catholiques have been ſtirred vp by the Presbyterian Miniſters, for feare of their Excommunications, and the Confiſcation of their Eſtates, which followed thereupon, to ſwear and ſubſcribe the Covenant, againſt the light of their Conſciences; as was well known to the ſaid Miniſters, which may be ſeen above p. 414. and 15.

31 All theſe, to whom God has made the light of Truth to shine, ought to be thankfull for ſo great a benefit: and never commit ſo great ingratitude, as to abandon it, for worldly reſpects: How much more ought they to abhorre from taking the Covenant, which makes even ſome Proteſtants hearts to ſtand, which containes ſo many groſſe vntruths; as we have ſeen above: & which is not only a Denial, but an Abiuration, ioynd with horrible blaſphemies, of almoſt all the points of the Catholique faith? 32 See above in the firſt ſection, this laſt groſſe vntruth of the Covenant. p. 416.

FINIS.

Soli Deo Honor & Gloria.

PRESBYTERIES TRIALL:

OR

THE OCCASION, AND MOtives of Converſion to the Catholique Faith, of a Perſon of quality, in Scotland.

TO WHICH IS SVBIOYNED,

A LITTLE TOVCH-STONE of the Presbyterian Covenant.

Beloved, beleeve not every Spirit: but prove the Spirits, if they be of God: becauſe many falſe Prophets are gone out into the World. 1. Iohn 4. 1.

If thou ſeemeſt to thy ſelf, to have been already ſufficiently toſſed; and wouldeſt make an end of theſe labours & paines: Follow the way of the Catholique Diſciplin, which hath proceeded from Chriſt himſelf, by his holy Apoſtles even vntovs; and from hence, ſhall deſcend, and be conveyed to poſterity. Aug. lib. de Vtilitate credendi, c. 8.

Truly, the Covenants and Leagues of Heretiques are Thornes claſping one another. Hier. in cap. 1. Nahum.

Printed at Paris, anno 1657.

Permiſſu Superiorum.

Aug. lib. cons aduerſ. leg & prophet, c. 20.

moſt certain ſucceſſion of Biſhops, doth perſevere from the Apoſtles time, vnto ours, and to the times after vs again. And this ſucceſſion doth to this day continue in the Roman Church, as evidently, as it did in the time of the holy Fathers; neither can any thing be ſaid now againſt it, which might not have been ſaid as iuſtly by the auncient heretiques. Therefore, as the Church in Communion with the Sea of Rome has been shewed to be *one holy* and *Catholique* Church; ſo it is no leſſe evident, that it is *Apoſtolique*, having lawfull Paſtors (as it has ever had) deriving their Vocation from the holy Apoſtles, by lawfull ordination & perſonal ſucceſſion: and conſequently, this is the true Church & lawfull ſpouſe of Ieſus Chriſt.

This matter of Vocation is of great importance: becauſe doctrin depends vpon it; and becauſe it is eaſily diſcerned, ſo that, it is compared by our Saviour, to a *Gate*. As then, it is more eaſy to hold a theef at the gate, then to thruſt him out, being once let in; ſo all heretiques are more eaſily confounded, for lack of Vocation, which is to hold them at the doore of the Church, then by the falshood of their doctrin, which is to expell them, after they are once admitted. For, if they cannot bring evident teſtimonies of their Vocation & ordination, from a known Paſtor of the Chnrch: they are preſently known to be Wolves, who run, when they were not ſent; who enter not by the doore, but climb vp another way. Therefore, it is great deceit in ſome Miniſters,

Ioh. 10. 1.

to vndertake to prove the lawfulneſſe of their Vocation, by the truth of their doctrin: which is a prepoſterous and ridiculous way. Core and his complices taught no other doctrin, but that, which was taught by Moyſes; and yet, becauſe they vſurped the Prieſts office, we know how fearfully they were punished. What would be more ridiculous, then, if one would vſurp the Office of a Iudge in the ſtate: and then would prove himſelf to be a lawfull Iudge, by the iuſtice of his deciſions? This queſtion then of Vocation, being ſo important and eaſy, a Catholique gave me this advice, which I reſolve, God willing, to follow, never to admit a Miniſter to diſpute of religion, till he firſt shew the lawfulneſſe of his Vocation, and to make ever that the firſt queſtion. Numer 16.

Wherefore, having now ſeen ſuch evidence for the truth of the Roman Catholique Church, to which alone, the marks and properties of the true Church, recorded in Scripture, do ſo clearly agree, I will draw to an end, by this ſubſequent Concluſion.

CHAP. XXXVI.

The Concluſion.

AS light is more pleaſant, after darkneſſe; ſo is the invention of truth more delightfull, after errors. I have now, by Gods grace, and by the former Triall, ſeen, both our pre-

tended Reformations (which were called such great engyring Lights) to be nothing, but thick Ægyptian darkneſſe, obſcuring the chief and moſt clear truths of the Chriſtian Religion: both in doctrin, & diſciplin. I have now found amongſt the Proteſtants; what S. Auguſtin obſerved amongſt the Manichees, that they have nothing, but a meer promiſe of truth, a pretext of following only the Scriptures, whē indeed they follow their own Errors: That their doctrin is nothing, but counterfeit Mettall, which cannot endure the fire of Triall. Yea, I have clearly ſeen, that their Church, which is the groundwork of all, has not the leaſt reſemblance of the Church of Chriſt; as she is without ambiguity deſcribed, in the Scriptures. For, according to them, the Church of Chriſt muſt endure, for ever: But the Proteſtant Church has only endured, ſince the time of Luther. According to the Scriptures, the Church *cannot be hid*, but muſt ever shine, like a light, ſet vpon a Candleſtick: But the Proteſtant Church has lyen many hundred years hid and inviſible, vnder a bushell. The Church of Chriſt muſt have Vnity, as becomes the houſe of God: But the Proteſtant Church is full of diviſion & confuſion, both in doctrin, & diſciplin. The true Church muſt be holy, in all her doctrin, and fruitfull in producing Saints: But the Proteſtant Church teacheth doctrines, which tend to prophaneſſe & to the neglect of piety & of all good works: and she is ſo barren, in producing Saints, that she

Aug. cont. epiſt. fund. c. 4.

she professeth to bring forth none, but those who continually, or dayly, break mortally Gods Commandments. The true Church, according to the Scriptures, must be Catholique or Vniversal, and must convert all Nations from infidelity to Christianity: But the Protestant Church is only in parts & pettie corners of the earth: and has never, as yet, converted any Nation of Infidels; but, according to the nature of heresy, has only perverted some ill Catholiques. The true Church must ever have true Pastors, lawfully called and ordained, deriving their Succession, by an vninterrupted line, from the holy Apostles: But the Protestant Churches first Pastors succeeded to none; and, without any lawfull Vocation & ordination, did intrude themselves by Vsurpation, into the Pastoral office, as all their successors have done. The true Church adheres so closly to the truth, that she is called in the Scriptures, *The pillar & ground of truth*: But the Protestant Church is so inconstant, passing from one falshood into another; that she may be called *the Pillar & ground of Error*. The true Church, according to Christs promise, is ever directed by the Spirit of truth, into all truth: But the Protestant Church is misgoverned, by the Spirit of giddinesse; as is known by fresh experience. These considerations, besides others, make me see the great darkenesse, wherein I lay, and have made me to admire of my former blindnesse; that I, reading so frequently the Scriptures, did not see

1. Timoth. 3. 15.

the monstrous difference, which is between the Church of Christ, there so clearly described, and the Protestant Church, to which not one propertie of the true Church contain'd in the Scriptures doth agree. This shew me, how necessary it is to read the Scriptures with attention, and to implore the Divine Maiesty for spirituall illumination; without which darknesse will seem light, and light darknesse.

But in the holy Catholique Church, I found not only promise, but also performance of truth. I found her faith to be *more precious then gold, which is tried by the fire*, as S. Peter speaks; which, after greatest opposition and triall, doth ever shine more brightly. I found, in this Church, clearly fulfilled, all the Prophesies, and that to her do agree all the properties of the true Church, described in the Scriptures. For this is the Church, which alone has endured, since the time of the Apostles. This is the Church, which, as a Citie seated on a hill, could never be hid: but, as a Candle set vpon a Candlestick, hath enlightned the whole world. This is the Church, which has been admirable for its Vnity, and eminent for its sanctity: replenishing the heaven with innumerable Saints, who have all lived and died, in the bosome of her Communion. This is the Church, which is Vniversal for time & place, which has had her gates continually open night and day, to receive the strength of the Gentils, which she alone has

1. Pet. 1. 7.

converted, from infidelity to Christianity. This is the Church, which has had a continued succession of Pastors, descending, without interruption, from the holy Apostles. This is the Church, which adheres so closely to the faith she once received, that she would never part from it, nor yield in one syllabe or letter, neither to Heathnish cruelty, nor to heretical impiety, and which neither force, nor flatterie could ever shake: so that, she may be iustly called the *Pillar & ground of Veritie*. This Church is the chast Virgin & Spouse of Christ, which has been ever falsly accused, as an Adultaresse, by all Heretical Strumpets, and has been even overloaden with their Calumnies: but she has alwayes adhered vnto her heavenly spouse, who, in his own time, has manifested her innocencie, and brought confusion on her Enemies: And, in a word, this is the Church, which is admirable for its order and government; for its supreme authority, and invincible strength, for its heavenly doctrin, and great holynesse, and lastly for her power of working miracles. What then can I do more fitly, then, after so great darknesse, to embrace so clear a light? after so many dangerous errors and wandrings, to put my self in the direct way of Salvation, and incorporat my self without delay into this *one, holy, Catholique & Apostolique Church*: wherein all the holy Fathers & all the Saints have liv'd and dyed? What can I vse more properly, then the words of S. Augustin, who saith to this purpose: *fin-*

Aug. de vtil. credendi c. 17. *ce we see so great help of God, so great profit and fruite, shall we make any doubt at all, to retire vnto the bosome of that Church, which, from the Apostolique Sea, by succession of Bishops, has obtaind the Soveraign authority, heretiques in vain barking round about it? &c. To which, not to yield the Primacy, is either a matter of greatest impiety, or of precipitat arrogancy.* The same Motives, which held S. Augustin within the Catholique Church, have drawn me vnto it:

Idem cont. epist. fund. c. 4. To witt: the *Consens of People and Nations, Authority begun by Miracles, nourished by Hope, enlarged by Charity, and Confirmed by Antiquity: The Succession of Priests, from the Seat of Peter, vnto the present Bishoprick: And last of all, the very name Catholique, which, not without cause, this Church has only obtaind, among so many Heresies.*

Iohn 1. 41. Iohn 4. 29. As then S. *Andrew*, and the Woman of Samaria were glad, when they found the *Messias* foretould by the Prophets; becaus they were sure, to find with him, all truth: So am I no lesse overioyed, to have found the true *Church*, foretould and clearly described by the *Messias*: for, with her, I am sure to find all truth: since she is the Pillar and ground of Truth; and Christ has promised to her the Spirit of truth, to remain with her for ever, to lead her into all truth. As the Apostles believed Christ: for the voice of God the Father, who said; *This is my beloved Son: heare him;* Mark. 9. 7. Luke 10. 16. *so I believe the Church, for* the voice of God the Son, who said: *Who heares you, heares me, and*

Who despiseth you, despiseth me, and who will not hear the Church, let him be to thee, as a Heathen & a Publican. And, as the holy Apostles did believe Christ, in all things, because he received all, from his father: so I believe the Catholique Church, in all points, because she has received all her doctrines, from Christ & his Apostles, and has faithfully retaind them. *This Catholique Church is the alone, which,* as an auncient Father writeth, *retaines the true worship. This is the fountain of truth, and House of Faith: This is the Temple of God: into which, if one do not enter, or from which, if one go astray, he is a stranger from the hope of life and eternal Salvation.* Here, in this house of faith, is found the the true Catholique & invariable faith, of which S. Augustin truly saith: That no riches, no treasures, no honors, no substance of this world are comparable vnto it. Therefore, in end, I will offer vp my thanksgiving vnto God, in the words of that glorious Doctor, for the same benefite. *Truly, O Lord, thou art my God, who hast drawn me out of darknesse, and out of the shadow of death: and thou hast called me, into thy admirable light, and behold* I *see. Thanks be given to thee, O thou, who art the illuminator of my soule. I looked back, and saw the darknesse, wherein* I *had been, and that profound black pitt wherein I had lyen: and I was sore affraid, and said Wo, Wo be to that darknes, wherein I lay. Wo, Wo be to that blindnes, wherein, I was not able to see the light of Heaven. Wo Wo to that former ignorance of mine, when I had no*

Matth. 18. 19.

Lactan. lib. 4. divinar. Instit. c. vlt.

Aug. serm. 1. de verbis Apost

Aug Soliloq. c. 33.

knowledge of thee, O Lord. But I give thee thanks, O my Illuminator, and deliverer; because thou hast illuminated me, and I have knowen thee. Yet still am I come too late to thee, O thou antient Truth: too late am I come to know thee, O thou eternal Truth. And, because I cannot praise thee sufficiently, I humbly desire the blessed Virgin, & all the Angels & Saints of heaven, to bliss and magnify thy glorious name; and to offer up their holy prayers for me, that, as by thy grace, I have acquired the true faith: So I may also attayn vnto sincere piety: and so may have the happinesse to praise thee, in their holy society, for all Eternity. Amen.

FINIS.

A LITLE TOVCH-STONE OF THE SCOTTISH COVENANT.

BEING desirous, after the Triall of Presbytery, to take a serious view of the late famous, but now unfortunat Scottish Covenant; Presbyteries principal Chartour: I required the accustomed assistance of my above mentioned Catholique friend; which he willingly vouchsafed to me. Whereupon, we had diverse Conferences, and he was also pleased to write some papers on this matter, for my contentment; out of which, I will make a brief Collection of some principall observations: whereby, as by a little Touch-stone, *the Covenant, which glistered so much for a time, and which was sold for the pure gold of divine truth, may be seen, to be nothing but base, & Counterfeit Mettall.*

SECTION I.

Of the great esteem, and high Titles of the Covenant; and that it was vniustly called, Gods Covenant.

THE respect, which the Covenanters gave to the Covenant, was so great, that perhaps it may seem incredible vnto posterity. For they esteemd it as much, as if God had sent it from heaven, or had given expresse order for making it. They were not content, to esteem it so much themselvs, but they would have all persons, within their power, to do the same; They were not satisfyed with mens simple profession to beleeve it: but they enforced all persons, to swear and subscribe it, yea, and to take their Sacrament vpon it, and were resolved by furious zeal, to propagate it by force, throughout the world. They gave it also high Titles: calling it ordinarily *Gods Covenant*, or the *Covenant between God and the Kirk of Scotland*: *The Confession of faith*: *The holy Covenant*, &c. All which shew their great esteem of it.

At the very first serious view, and once reading over of the Covenant, we presently saw, that it did not deserve these high Titles, and especially of *Gods Covenant*: because it contained

ſome moſt groſſe and palpable lies, of which, we obſerved three moſt obvious.

The firſt is containd in the very firſt words of the Covenant, which begin thus. *We all, and every one of us vnderwritten, proteſt, that, after long and due examination of our own Conſciences, in matters of true & falſe religion,* &c. where they profeſſe to have vſed long & due examination of their Conſciences, before they ſwore and ſubſcribed the Covenant. Now this is a falshood ſo manifeſt, that men need not to examine their conſcienſces: but only to recollect their ſenſes, and conſider, what their eys ſaw done, to diſcover it. For, when the Covenant was ſubſcrived, at the beginning of the Troubles, anno 1638. in the Grayfriers Church of *Edinburgh*: all the long examination then vſed, was to heare it once read over, accompanied with a Panegyrick, made by the Lord *Lowdon*; and a prayer by M. *Henderſon*: and immediatly thereafter, all almoſt, who were preſent, ran contentiouſly to it. Throughout the reſt of the Countrey, the Miniſters commendation of it was made to ſerve, for all the peoples long & due examination, and preſently followed their ſubſcription, with an implicit faith vpon the Miniſters bare word: which is no ſure ground to relie vpon. The Puritans ran to it every where, with little knowledge and furious Zeal, that they might pull down the Biſhops: and the old Proteſtants, being awakned by their falſe Alarmes, did ſwear and ſubſcribe it inconſideratly; that they

might oppose the entrance of Popery, which, they were made beleeve, to be at the doore. So that, it is evident, even to sense, that few of the Covenanters vsed any diligence, most of them vsed none at all, and none of them vsed long and due examination of their Consciences: but their Subscriptions and oaths went before their knowledge, and their knowledge before due Tryal and diligence. Whereof this is an evident signe, that as yet, after 19 yeares agitation, few of their chief heads know all the points abiured in the Covenant, as *opus operatum*, *works of Supererogation*, *Stations*, and the like. Therefore, the first words of the Covenant are manifestly false.

The second grosse untruth is a little after the Middle of the Covenant, in these words. *And, seing many are stirred up by Satan and the Roman Anti-Christ, to promise, swear & subscribe, and for a time vse the holy Sacraments of the Kirk deceitfully, against their own Consciences: minding thereby, first, under the externall Cloak of religion, to corrupt and subvert secretly Gods true religion, within the Kirk: and afterward, when time may serve, to become open Enemies and Persecutors of the same: vnder vain hopes of the Popes dispensation, devised against Gods word, to his greater Confusion, and to their double condemnation, in the day of the Lord Iesus*, &c. Here, said the Catholique, are linked together diverse lies, and not only lies, but calumnies: and both so evidently false & impudent, that the Father of lies, if he had any shame,

might be ashamed of them. For what can be more false, and malitious, then to say, that the Pope stirres vp Catholiques, to swear and subscrybe the Protestant, & to abiure the Catholique Religion, against their Consciences? That he stirres them vp, to vse the Protestants Sacraments, and that of purpose, to subvert their religion, vnder hope of his dispensation? First, the Catholique Church hath ever constantly taught, with S. Paul, that no evil is to be done, that good may come of it, and therefore, much lesse is the greatest of evils to be done, such as is, the renouncing of the Catholique faith, and swearing of a contrary Religion, against the light of a mans conscience. Secondly, she condemned the *Helchesits*, in the primitive times, as Heretiques; for affirming, that it was lawfull to Christians, to deny Christ externally, in the time of torments & persecution. Thirdly, the Popes, of whom, the Puritans think no sin to lie, are so far from stirring vp Catholiques, to do the forsaid abominations, that they earnestly dehort them from approaching to the least degree of such impiety. Which, to passe by other Instances, may be known by the Breviat of Pope *Paul* the fift, directed to the English Catholiques, in *October*, 1606. Where he saith: *We have vnderstood, that you are compelled by the threatnings of most grievous paines, to go vnto the Temples of Heretiques, to frequent their Meetings, to be present at their Sermons: Truly we vndoubtedly beleeve, that those, who, with so great Constancy and courage*

Rom. 3. *v* 8.

Euseb. lib. 6. *cap.* 31.

have suffered most fierce persecutions, and almost infinit miseries, will never trespasse so, as to be defiled with the society of the defectors of the Divine Law. Nevertheless, We, being stirred vp by the zeal of our Pastoral charge, and out of the Fatherly care we have, of the Salvation of your soules, are forced to admonish and earnestly beseech you: that, by no means, you would go vnto the Temples of Heretiques, or heare their Sermons, or communicat with them in Rites: least you incurre the wrath of God. For it is not lawfull for you, to do these things, without the dammage of the Divin worship, and of your own Salvation. If the Pope dehorts so earnestly the Catholiques, from going to the heretiques Temples; how much more doth he dehort them, from abiuring the Catholique faith, and from receiving the Puritans Sacraments? If the Pope only connived at such actions, it would be a lie and calumnie great enough, to say, he stirred vp Catholiques to do them. But it is a monstrous lie and calumnie, to say, he stirres vp men to do such abominations, when he stirres them vp to the contrary. Neither can the Covenanters ever shew, that any Pope did otherwise, since ever the Protestant religion began. The Catholiques beleeve, that God has such a care of his Church, that it needs not, by periuries, dissimulations, or any false wayes, to be advanced: and they know also, that all hereticall Churches need not, by such vniust means, to be by them subverted. For, by their own divisions, they are suffi-

cient to subvert themselvs; as long experience hath shewed. Lastly, it is false, that these Catholiques, who, against their consciences, renounce their religion, do it vpon hopes of the Popes Dispensation: For all Catholiques know, that the Pope, as he himself professeth, cannot dispence in any thing, that is intrinsecally evil, and against the eternal Law of God, as that action is, in the highest degree. All which may be known to moderate Protestants, even by the Confession of Apostat Catholiques.

Therefore, these being so groundlesse lies, and malitious calumnies, the Covenant did well to begin them with the Father of lies; for thus it speaks: *And, seing many are stirred vp by Satan & the Roman Anti-Christ*, &c. But it had been no lie, if the Ministers had been yoaked with the Devil in that work: For they have concurred oftentimes with him, to draw and force diverse Catholiques, to renounce their faith, against their consciences: as has been known by many late experiences, since the Covenant began.

But it is strange, to see famous Protestants, yea, and the very same Accusers, guilty of the same Crimes, which they falsly lay to the charge of others, which may be shewed by their own Monuments. Who is esteem'd a more famous Protestant, then Queen Elizabeth, the Foundresse of the Late English Church? And yet she is taxed by M. *Knox*, for faigning her self to have been a Papist, for

Knox Chron. pag. 226

bowing to *Idolatry, and going to Masse*, all the time of her Sister Queen Maries reigne. It is known also, how shortly, after her sisters death, she subverted, all that in her lay, the Catholique religion; albeit she sware to maintain it, at her Coronation. Who gave her Dispensation to vse such dissimulation in religion? Surely it was not the Pope; but rather she, as head of her own Church, which is now also subverted, did dispence with her self. It is yet fresh in all mens memorie, how many of the Puritans did swear obedience to their Bishops, and conformity to the late English Churches orders: and yet, when time served, they subverted both. who gave them Dispensations for such hypocrisies and periuries? That is one of their rare privileges, that they all, and every one of them, by more then Papal power, can dispence with themselvs: as Becan shewes, in a special Treatise of their Privileges.

The third grosse vntruth of the Covenant, followeth, in these words. *We therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and his Kirk, protest, and call the Searcher of all hearts to witnesse, that our Minds and hearts do fully agree, with this our Confession, oath, and subscription: so that we are not moved, for any worldly respect, but are perswaded only in our Consciences*, &c. As the the foundation was false, so is this fabrique which is raised on it. For the most rigid Covenanters know, that many thowsand Protestants were made to put their hands to the Covenant,

Covenant, whose hearts were far from it: and when they could, shew both their hearts & hands against it. And they were so far, from being moved, without worldly respects, that for these only, they were induced to take the Covenant; and, so soone as these failed, they abandoned it.

By all which, it is evident, that this Covenant, which containes so many grosse lies and Calumnies, against very sense and experience, cannot be the Covenant of God; who Loves truth, and hates lies.

SECTION II.

That the Covenant is not a Confession, but a Denyal of the Faith.

THE Covenant carieth this Title in print. *The National Covenant, or Confession of Faith*, &c. But it appeared very soon to vs, not to deserve that Title; but rather that it ought to be called; a *Confossion, or Denyal of the faith*, which it deny's not simply, but with many horrible execrations and blasphemies.

All heresies are of a Malignant Nature, consisting in denyal of some points of the Catholique faith: But there are some, which deny fewer, and others more points of it. In the primitive times, some heresies were cast out of the Church, for one word only against the faith: But the Covenant and Presbyterian religion